

Arthur Miall

W. Bruce St. C.

# THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVI.—NEW SERIES, No. 1090.] LONDON: WEDNESDAY, SEPTEMBER 26, 1866.

PRICE { UNSTAMPED .. 5d.  
STAMPED ..... 6d.

## CONGREGATIONAL CHURCH, JUNCTION-ROAD, UPPER HOLLOWAY.

The MEMORIAL STONE of the above Place of Worship will be laid by

SAMUEL MORLEY, Esq.,

On THURSDAY, Oct. 4th, at Twelve o'clock.

The Rev. ROBERT VAUGHAN, D.D.,

will subsequently deliver an Address.

After the proceedings at the site, a Cold Collation will be provided in the Temporary Chapel, Junction-road, at which the Rev. WILLIAM ROBERTS, the Pastor, will preside. Dinner Tickets, Three Shillings each, may be obtained of Mr. Mason, 1, Market-place, Holloway-road; Mr. Thorn, 16, Market-place, Junction-road; or of the Secretary, 7, Hargrave Park-road.

## ENGLISH CONGREGATIONAL CHAPEL-BUILDING SOCIETY.

The THIRTEENTH ANNUAL MEETING at WESTMINSTER CHAPEL, at Seven p.m. THIS DAY (26th inst).

JOHN CROSSLEY, Esq., of Halifax, in the Chair.

The Revs. S. MARTIN, R. D. WILSON, Dr. G. SMITH, G. B. JOHNSON, S. HEBDITCH, J. SIBREE, J. ALEXANDER, Esq., and other Gentlemen, are expected to address the Meeting.

J. C. GALLAWAY, Secretary.

## BAPTIST UNION.

AUTUMNAL SESSION.

The Autumnal Session of the Baptist Union will be held in Liverpool, October 10th and 11th. Each church in connexion with the Union is empowered to send its Minister and two delegates, and each Association two delegates, to these Autumnal Meetings. The churches in Liverpool and neighbourhood offer a cordial welcome to such delegates, and will be happy to provide for their entertainment during the Session. Those who propose to accept this invitation will be kind enough to signify the same to the Rev. S. H. Booth, of Birkenhead, immediately.

A programme of the Meetings will be sent, with the letter of instructions, on receipt of a delegate's application.

(Signed)

EDWARD STEANE, } Secretaries of Baptist Union.

J. H. MILLARD, } Secretary of Liverpool Autumnal Session Committee.

S. H. BOOTH, } Secretary of Liverpool Autumnal Session Committee.

Birkenhead, September 8, 1866.

## APPRENTICESHIP SOCIETY.

At the ANNUAL GENERAL MEETING held at 18, SOUTH-STREET, FINSBURY, on TUESDAY, September 25, 1866, the following were successful candidates:—

CLOSE OF THE POLL.

Culpin, Thomas V. .... 1,490	Nash, Harriet E. .... 905
Roleston, Francis S. .... 1,219	Hughes, John S. .... 896
Morgan, Jane ..... 1,116	Jowett, Frances H. .... 864
Hoskin, William ..... 928	Merchant, William .... 688

E. MANNERING, Chairman.

I. VALE MUMFORD, } Hon. Secretaries.

W. WELLS KILPIN, }

## CHOLERA CASES ONLY.

## ORPHAN WORKING SCHOOL, MAITLAND-PARK, HAVERSTOCK-HILL, N.W.

Instituted May 10, 1758, for Children of both sexes, and from any part of the Kingdom.

The Committee are prepared to receive applications immediately from the Friends of Orphans whose Father or Parents may have died of Cholera, or from local committees. All useful information can be obtained at the Office. TEN ORPHANS will be ELECTED. The List will close on the 30th instant. 855 poor Orphans are now in the School.

Contributions are earnestly solicited. A donation of 10l. 10s. and upwards constitutes a Governor for life; 5l. 5s. a Life Subscriber; Annual Governor, 1l. 1s. and upwards; 10s. 6d. a Subscriber.

JOSEPH SOUL, Secretary.

56, Ludgate-hill, London, E.C.

## ALEXANDRA ORPHANAGE for INFANTS.

ALBERT-ROAD, UPPER HOLLOWAY, N.

For Infants between One and Five Years of Age, from any part of the Kingdom.

The NEXT ELECTION of TWELVE INFANTS will take place in NOVEMBER. Immediate application should be made for forms to fill up for Candidates.

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Contributions, 10s. 6d., 21s., and upwards; Life Donations, 5l. 5s., 10l. 10s., and upwards; the votes increasing in proportion to the subscription.

## STATIONERY, PRINTING, ACCOUNT

BOOKS, and every requisite for the Counting-house. Qualities and prices will compare advantageously with any house in the trade. The Forms and Account Books required under "THE COMPANIES' ACT, 1862," kept in stock. Share Certificates Engraved and Printed. Official Seals Designed and Executed.—ASH and FLINT, 49, Fleet-street, City, E.C., and opposite the Railway Station, London-bridge, S.E.

## SHORTHAND.—PITMAN'S PHONO-

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London: 20, Paternoster-row, E.C.

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George Buckland's Musical Entertainment, entitled "The Castaway, or the Unlucky Cruiser, commonly called Cruise"—Pepper and Tobin's wonderful illusions, The Cherubs Floating in the Air, and Shakespeare and his Creations, with F. Damer Cape's recitals—Lecture on and Exhibition of the Prussian Needle Gun and other breech-loaders—Dugway's Indian Feats—Matthew's Magic—Lectures, &c.—Open from Twelve till Five, and Seven till Ten. Admission, One Shilling.

## HELP for the EAST of LONDON.

The following Contributions have been received by the Rev. JOHN KENNEDY and FRIENDS, from September 18 to September 24:—

Sums already acknowledged	£	s.	d.
A Young Helper	469	0	6
A Young Friend (Sheffield)	0	1	0
Friends at Rochford	3	5	0
Mrs. B. Betts	0	5	0
The Church at Camden-road Chapel	5	0	0
G. Drowley	0	4	0
Mr. Joseph Wontner	5	0	0
Part of a Sacramental collection at Taunton, per Rev. W. J. Bull	0	10	0
Greville-place Chapel, per Rev. J. C. Gallaway	7	0	0
G. H. Hudson	5	0	0
W. H. (Marnhull)	0	5	0
Collected by S. A. B. (Taunton)	0	12	0
Ice (Islington)	0	5	0

During the two weeks ending September 22, relief has been administered from this fund to 153 families, fifty-six of them being cases not previously relieved.

Further Contributions will be thankfully received by T. Scrutton, Esq., 3, Corbet-court, Gracechurch-street; Rev. James Bowrey, 18, Stepney-caneway, E.; and Rev. John Kennedy, 4, Stepney-green, E.

## WANTED, in a Gentlemen's Boarding School, an ASSISTANT MASTER to Teach DRAWING; also FRENCH to the Junior Classes.

Address, X., Post-office, Birmingham.

## THE DAUGHTER of a Dissenting Minister

is OPEN to a RE-ENGAGEMENT as RESIDENT GOVERNESS. References given if required.

Address, C. T., Rev. R. Tubbs, Addlestone, Surrey.

## J. WARD, DRAPER, has a VACANCY for

an ASSISTANT—a good Salesman, Window Dresser, and Stock-keeper—who can be well recommended. State two last Situations, as references. A member of a Christian Church preferred.

John Ward, Draper, Bridge Foot, Boston.

## TO GROCERS and PROVISION MERCHANTS.

A respectable YOUNG MAN (aged Twenty-four), is OPEN to an ENGAGEMENT as an ASSISTANT in a good House of Business. Satisfactory references will be given for qualifications, &c.

Address, G. Longland, jun., Olney, Bucks.

## TORQUAY.—MESSRS. BROWN and SON,

Family and Furnishing Drapers, require a YOUNG MAN of decided Christian principles and thorough business habits, for the Carpet and Furnishing Departments, with a knowledge of the Metallic Bedsteads and Bedding. Good Salesman and able to Plan indispensable. Also an APPRENTICE to the above.

## NEW COLLEGE, LONDON.

The SESSION of 1866-67 will be opened on FRIDAY, Sept. 28, with an INTRODUCTORY LECTURE by the Rev. Professor NEWTH, M.A., F.R.S.E., at Seven o'clock p.m.

The Classes of the Faculty of Arts are open to Lay students above the age of Fifteen Years, on payment of very moderate fees.

The Syllabus of Lectures, and all other necessary information, may be obtained on application to the undersigned, at the College, Finchley New-road, Hampstead, N.W.

W. FARRER, LL.B., Secretary.

## IN the UPPER and MIDDLE SCHOOLS,

PECKHAM, LONDON, S.E., for First-class Business Pursuits, the NEXT QUARTER COMMENCES OCTOBER 6th. A Prospectus and Report of Public Examiners may be had on application to

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A thoroughly solid English education, under the immediate superintendence of the Principals; with all the necessary accomplishments—French, German, Latin, Music, Singing, Drawing, &c. Occasional Scientific Lectures from Professors. Special attention given to moral and religious training; and the comforts and advantages of a refined home provided. References to the parents of the pupils.

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6 per Cent. per Annum for a period of Three years.	
5 1/2 do. do. do. Five do.	
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By Order,

GEORGE HOPWOOD, Secretary.

6, Westminster Chambers, Victoria-street, S.W.,  
11th September, 1866.

## GENERAL LIFE and FIRE ASSURANCE

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CAUTION.—The above are the only addresses of G. J. C. and Co., and they employ no Agents elsewhere, entitled to use their name.

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LEA and COMPANY'S Price for HERTON, HASWELL, or LAMTON WALL'S-END, the best House Coal, direct by screw steamers, or the Great Northern Railway, is 27s. per ton; Hartlepool, or Wall's-end Second, 26s.; best Silkestone (G. Chambers and Co.'s), 24s.; Wharfedale, 24s.; second-class, 23s.; new Silkestone, 22s.; Clay Cross, 24s. and 21s.; Derby Bright, 21s.; Barnsley, 21s.; Kitchen Coal, 20s.; Tanfield Moor, for Smiths, 20s.; Hartley, 20s.; best small, 18s. Coke, 15s. per chaldron, net cash. Delivered, thoroughly screened, to any part of London. All orders to LEA and CO.'S Offices, Highbury, N.; Kingsland, N.E.; Great Northern Railway Coal Department, King's-cross, N.; and 4 and 6 Wharves, Regent's-park Basin, N.W. No Travellers or Agents employed.

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The Water we drink contains organic matter, Infusoria, Fungi, together with various mineral salts. Although sparkling to the eye and pleasant to the taste, it is unquestionably injurious to health and unfit for consumption as an article of diet. Chemistry and the microscope have of late revealed, moreover, that these matters are removed by ordinary filters; such may render the water clear, but clearness is not indicative of purity. Filtration by means of animal charcoal, under a peculiar mechanical arrangement, is the only mode by which organic matter is dissolved and contained in impure water can be removed. This is completely effected by the CISTERN FILTERS of the LONDON AND GENERAL WATER PURIFYING COMPANY, which has received the support of scientific and medical men, numbers of whom use the filters, and have given testimonials of its efficacy. These filters have been adopted in her Majesty's household, by other members of the Royal Family, and in the London military hospitals and barracks. No attention whatever is necessary on the part of servants, &c., under this system, as when the filter is once fixed it remains constant and self-acting.

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Ordinary water when filtered by the Company's filter is incapable of acting injuriously upon lead pipes or metallic reservoirs.

Prices from 30s. to 24 10s. Household filters based on this principle from 15s. 6d. and upwards. The filter in operation, and every information, at the office, 187, Strand, 4 doors from Somerset House.

**CLARET** of the excellent Vintage of 1864, at 12s. per dozen, 25 10s. per half-hogshead, or £10 per hogshead, duty paid.

This wine is pure, pleasant, free from disagreeable acidity, and of sufficient body to improve by keeping.

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**CLARET on DRAUGHT**, of the excellent vintage of 1864, at 2s. per gallon, in four-gallon and six-gallon casks, each complete with tap and vent-peg.

The wine should be kept in a cool place and the consumption be moderately quick.

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This celebrated old IRISH WHISKY gained the Dublin Prize Medal. It is pure, mild, mellow, delicious, and very wholesome.

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Observe the red seal, pink label, and cork, branded "Kinahan's LL Whisky."

**PEMARTIN'S SHERRIES.**—Rail paid to any station in England. THOMAS NUNN and SONS strongly recommend the wines of the above eminent shippers. Good sound Dinner Wines, 26s. and 32s.; superior 32s. 42s. 48s., and 52s.; Amontillado, 52s., 58s., and 64s.; Old East Indian, 72s. and 84s.; Madeira direct, 60s. and 72s.; Old East Indian, 95s.; Claret: sound Bordeaux, 18s.; superior, 24s.; St. Julien, 28s. and 32s.; St. Estephe, St. Emillion, and Margaux, 36s., 40s., 44s., 50s.; Cantenac Margaux, 56s.; La Rose, La Tour, and Lafite, 62s. to 120s.; Champagne (good), 42s.; very good, 48s.; superior, 54s., 60s., 66s., and 78s.—THOMAS NUNN and SONS, Wine, Spirit, and Liqueur Merchants, 21, Lamb's Conduit-street. Price lists on application. Established 1801.

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Successful Treatment of Consumption, Diseases of the Chest, Chronic Cough, General Debility, Loss of Appetite, &c., by the Syrup of Hypophosphite of Lime, Soda, and Iron, and by the Pills of Hypophosphite of Quinine and of Manganese, prepared by H. H. Swann, of Paris. Price 4s. 6d. per bottle. Wholesale and Retail Agents, DISNEFORD and Co. Chemists 173, Bond-street, London.

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**HAIR DESTROYER** for removing superfluous hair on the face, neck, and arms. This great disfigurement to female beauty is effectually removed by this article, which is easily applied, and certain in effect. In Boxes, with directions for use, 3s. 6d. each. Sent free to any railway station, and may be had of Perfumers and Chemists, and of the proprietor, W. Gillingwater, 353 (late 96), Goswell-road. Beware of Counterfeits.

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The Public are respectfully cautioned against worthless imitations, and should see that LEA and PERRINS' Names are on Wrapper, Label, Bottle, and Stopper.

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GENTLE APERIENT AND A POWERFUL TONIC.

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# THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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## Eccelesiastical Affairs.

### SOCIAL INFLUENCES OF THE STATE CHURCH.

#### VII. SCHOOLS.

WE have seen the influence of the State-Church upon the two Universities; we will now look at it in relation to schools, whether maintained by endowment, or aided by Parliamentary grants.

We are not only willing, but anxious, to deal with the subject fairly and without prejudice. Five-and-twenty years ago we made some remarks on the course pursued up to that time by the clergy of the Established Church in reference to national education, which, quite recently, were exhumed and hawked about the country, as if they had been meant to apply to the existing state of the case. Naturally enough, they gave great offence to hundreds of clerical gentlemen and their friends who were not informed that they were originally pointed at a preceding generation, and could not by any possibility have been aimed at the present. They were substantially true in 1841, and we have never seen reason to retract them. They are so glaringly inapposite to all the later phases of the educational movement that we are only surprised how it could happen that intelligent men could fail of discerning in their drift and tenour the comparative remoteness of their date. The provision of elementary instruction for the poor, it should be borne in mind, in England at least, is a modern enterprise. Hardly a century has elapsed since Raikes originated the Sunday-school system—considerably less, since Bell and Lancaster organised the monitorial system which soon after developed into the two great educational institutions—the National, and the British and Foreign School, Societies. It was not till 1832 that the Government began to take part in the promotion of education. During the first quarter of the present century, the action of the State-Church was indecisive, for although the National Society was making progress during the latter part of the period, the expediency of giving school instruction to the poor was even then widely questioned, and, by a large number, denied. The last twenty years have witnessed a marvellous change in the general sentiments and spirit of the clergy of the Establishment in regard to education. No one will think of withholding from them the credit to which, during this interval, their exertions, their self-sacrifice, and their pecuniary liberality in the cause, fully entitle them. They were not, it is true, earliest in the field. They came into it hesitatingly, and, as it were, in straggling bands. But when they had, as a body, fairly taken it, they entered upon their work with a will, and the bulk of the provision now made to impart elementary instruction to the poorer classes owes its existence to their zeal. They have not done the whole of it, by any means—but they have done a very large part of it, and have thereby earned their claim to the gratitude of the country.

Admitting all this, however, which we do most

ungrudgingly, we contend that the influence of the State-Church upon the education of the people has been predominately pernicious. We will not go back to far-off times for the facts which bear out this allegation. We shall lay no stress upon the position, strongly supported as many believe it might be, that for the dense ignorance, the brutal tastes, and the repulsive manners of the labouring population of England down to, and even beyond, the end of the war with France, the State-Church must be held responsible, as having culpably neglected the good which it was in its power to have done and which to have left undone was grossly inconsistent with its pretensions. Our view is based upon the part taken by the Establishment at and since the birth of the modern movement. By imposing its exclusive claims upon the nascent cause, it seriously crippled it. There really was no necessity, save indeed such as arose out of the characteristic tendencies of a State-Church, to treat the education of the poor as a bone of strife between ecclesiastical parties. Certainly, the interests of the children for whom means of instruction were required, did not call for an inflexible and exclusive apparatus. The Christian truths which they were capable of receiving were held alike by Churchmen and by Dissenters. There was a basis of agreement broad enough to admit of co-operation in the work without compromise of a single spiritual principle. On the part of Dissent, there was the utmost readiness to discard all that was sectarian from their educational efforts. Had there been the same disposition on the part of the National Church, the whole volume of newly-awakened conscience and feeling might have poured itself along the same channel. Who can adequately conceive what might have been the result—what bitter feuds would have been avoided—what waste of means would have been prevented—what loss of moral influence, both upon the rich and upon the poor, would have been spared—what improvements of organisation would have been rendered feasible—and what a truly national form the whole enterprise might have taken? All this advantage was forfeited because the clergy of the Endowed Church could not bear to yield up a shred of their exclusive pretensions. If any good has incidentally come out of the evil—if sectarian rivalry has driven its spur into the flanks of flagging zeal—if there are more schools in number than there would have been under a broader system—the additional machinery is not all a clear gain to education, and even if it could be so regarded, the inevitable evils resulting from the spirit which called it into being, greatly outweigh the occasional benefits of it. Oh, it was a pity, a cruel pity, that ecclesiastical and clerical egoism could not resist the temptation of foisting itself into this best and most promising of the undertakings of our times, deranging its action, and marring its effects.

There have been, and still are, special features of this great wrong to the community, which increase its uncomeliness. All that we have urged in the foregoing paragraph would have been equally applicable, if the Church had employed only its own resources, and no part of the funds spent on the erection and maintenance of elementary schools had been supplied from public funds. It is otherwise, however. We know not precisely what may be the proportion which the Parliamentary grant to the schools of the National Society may bear to the whole amount of voluntary contributions, but it is undoubtedly large—so that every tax-payer in the realm furnishes a quota of the means provided for making such schools efficient as part of the educational machinery of the country. Well, every one at all conversant with the subject knows how the clergy have thought fit to appropriate the nation's bounty. They have not scrupled to use it under conditions expressly framed for proselytising the children of those out of whose pockets the money was partly taken. If, as a writer in the *Times* has forcibly remarked, "to admit" a child of Dissenting parents into a national school "and to compel it, or even to encourage it, to join in a course of instruction, vitiated in its case by a fundamental untruth, is an hypocrisy, a fraud, and an oppression," undoubtedly, no inconsiderable number of

the clergy have laid themselves open to that reproach. Even in the Principality, we are told by the Rev. Henry Richard in his admirable letters on "the Social and Political Condition of Wales," "large grants were obtained from the Committee of Council for the erection of Church schools in districts where there were absolutely no children, or next to none, but those of Dissenting parents; and in these schools, built—in great part—with money drawn from the general taxation of the country, the learning of the Church Catechism, and attendance on Church services, were rigidly enforced." In truth, the anomaly and injustice was so common that the Committee of Council deemed it necessary to interpose for the abatement of it—and hence originated the famous "Conscience Clause," which, up to this day, the National Society hesitates to accept. The social mischief which this clerical narrowness has occasioned is beyond calculation.

In regard to endowed grammar schools the same unbending exclusiveness has obtained, and they are by common consent acknowledged to be the most inefficient educational institutions in the country. What report the Schools Inquiry Commission will give of them we will not venture to anticipate, but certain we are that they cannot speak satisfactorily of their general condition. The law makes them the monopoly of the State-Church. The masters must be Churchmen, in many cases, moreover, in "holy orders," the Trustees must be Churchmen, and the instruction given must be in conformity with the formularies of the Established Church. The rule of law in this case is most inexorably enforced, and royal and other foundations are perverted to the narrowest sectarian purposes. But our space warns us to forbear. Other illustrations there are which we must leave unnoticed. Even this cursory survey, however, may suffice to show the deteriorating, perplexing, dividing, obstructive influence which the State-Church has brought to bear upon the general education of the people. Everywhere the *amour propre* of its clergy has mingled with their activities, and has infused into their work of beneficence, the jealousies, animosities, and injustice which spoil, if anything can do, the most Christian projects of usefulness. The school which was well-adapted, and which ought, to have softened, if it could not obliterate, ecclesiastical differences, has been misused for the purpose of putting on them a sharper edge—and the great business of charity has been made a plea for intolerance.

## ECCLIASTICAL NOTES.

THE Welsh conferences and public meetings of the Liberation Society, the proceedings of two of which we report this week, the third being held to-day, have been, hitherto, some of the most remarkable meetings ever held in connection with Nonconformity. From different parts of Wales persons of all classes and denominations are being gathered together. The Newtown Conference was a success, but the Denbigh Conference was a triumph. No fewer than two hundred and fifty delegates attended the latter, while some fifteen hundred persons were present at the public meeting. To bring these people together the railway company ran special trains, and an amount of enthusiasm was evoked and expressed such as those who witnessed it are not likely to forget. The Denbigh meeting had a special feature from the first appearance, on the platform of the Liberation Society, of Mr. Goldwin Smith, and the hearty support given to the movement by Colonel Sandwith, the defender of Kars. The speeches of these gentlemen are reported in another column. When this series of meetings is concluded, we shall take occasion to review them as a whole; but it is impossible for us, meantime, to withhold the expression of our deep gratification at the spirit which has been shown by our Welsh countrymen, and at the service which has been rendered to the work which we have at heart by the various speakers who have addressed the meetings. At home—and when we

say "at home" we mean in Southern England—we are getting perhaps a little too sober in our demonstrations. Those who do not like quite so much of neutral tint as we sometimes see, should have been at Denbigh when the Rev. Henry Richard's name was mentioned, and when he rose to speak. They should have seen Mr. Goldwin Smith's reception; they should have—in fact, they should have been with the deputation sent down by the Committee of the Liberation Society. For ourselves, we have come to the same conclusion as the geologists came to some years since, viz., that there is a good deal of gold in the Welsh mountains, and that those who dig will find it. We have found it on the surface; what more we have found we will take another occasion to say. Just now, the moral courage displayed by Mr. Goldwin Smith in identifying himself with the objects of the Liberation Society has made the most vivid impression on our minds. What sacrifice such a step involves none can fully know but Mr. Smith himself. It is a greater one than most of us have made, and it is one that entitles him to our strongest affection and reverence.

The charge of the Archbishop of Dublin, in which Dr. Trench boldly takes ground as an opponent of all change or reform in ecclesiastical matters, has excited much attention from the press. Coming after the previous charges of Irish prelates, and on the heels of the shoal of pamphlets and essays which have appeared during the last six months in defence of that very "venerable" Establishment the Irish Church, it has naturally provoked something like a rasping criticism. The worst thing the Irish prelates could have done or could do is to say a word about their Church. To defend it is only to call attention to its defects. To say a word in its praise is to provoke a dozen words in its disparagement. Two articles, therefore, have appeared in the *Times*, in which with merciless logic and irony, this organ of the English Establishment examines the claims of her Irish sister. There is sound philosophy of history in the following from this journal of Monday:—

The truth is that the Establishment constitutes one of the principal portions in a scheme of policy of which we are now beginning to entertain a general distrust. The tendency of that policy was to Anglicanise Ireland, and to repress, if not absolutely to eradicate, all distinctly Irish characteristics. It is a policy which was more than once attempted in Scotland, but which totally failed, while the opposite method was completely successful. We are becoming disposed to think that we have made a similar mistake in our treatment of Ireland, and that it would now, at all events, be wise to leave the people to pursue the natural bent of their own disposition, being careful only to maintain equal justice between different sections and creeds. Now, the Irish Establishment was the most prominent feature in the former course of policy. It was a gigantic attempt to Anglicanise the religion of Ireland. It is but natural, therefore, when we are inclined to regard the whole tendency of this policy as mistaken, that we should be disposed to modify its most characteristic feature. It is not so much for its importance in itself as because it is an element in a general scheme that the idea of modifying the Establishment finds so much favour in England. We wish to place ourselves in a different attitude towards the people of Ireland; and we feel that this would be difficult so long as we leave unaltered the monument of our former disposition. It is no answer to this argument to say, with the Archbishop, and as we have often said, that the grievance is a sentimental one. It is a sentiment which we wish to alter. The Irish Church may not be felt as a practical burden, but some adjustment of its position would nevertheless be felt as an act of conciliatory policy.

The *Star* has taken up the same subject, and in a leader, written with great vigour and high principle, has dealt with the whole position of the Church as an Establishment. These are not the last premonitions which we shall see, nor the last proofs of the want of judgment shown by men when they erect artificial defences around a naturally defenceless place.

Dr. Buchanan, a Free-Churchman who does not subscribe to the theory of Voluntarism, has contributed a valuable speech in favour of that theory. At a meeting of the Free Presbytery of Glasgow, called to consider the question of union with the United Presbyterian Church, the Doctor submitted a series of resolutions, of which the following were two:—

1. That the committee should endeavour to ascertain and set forth still more explicitly than is done in their present report, the precise extent of agreement and disagreement which exists among the negotiating churches in relation to the great principles which this Church holds as to the Headship of Christ in relation to both the Church and the State, and for which she was called to contend and to suffer at the period of the Disruption.

4. That in relation to Government grants for education, as referred to under the sixth head of the programme, the committee should so conduct their inquiries as to bring out fully and explicitly how far the negotiating churches are agreed and how far they differ as to the right and duty of the State, when necessary, to grant aid from the national resources for the training of the young in the principles of the Christian religion, so as to exhibit the grounds on which they cherish the

anticipation "that this question may be solved in a manner which will prevent it from causing any bar to union between the several churches."

In supporting the first of these resolutions Dr. Buchanan took occasion to show that the old Presbyterian Church of Scotland was not necessarily a State-Church. In traversing this argument he alluded to the place which the question of State endowment in support of religion has had in the confessions of the Protestant Churches. He said:—

Did they insert it formally and categorically in their several creeds, and thereby bind it upon the consciences of all who were to hold office within their pale? With the exception of a very slight and passing reference to it in what is called the former Confession of Helvetia, I am not sure that it appears in the Confession of any other of the Continental churches. In the latter Confession of Helvetia, in that of Basle, of Bohemia, of Belgium, of Augsburg, of Wurtemberg, of Schrieveland, and even in the old Confession of Scotland, the doctrine of the obligation of the State to endow the Church is nowhere stated. . . . It is conspicuous only by its absence.

Dr. Buchanan went on to affirm that the obligation of the State to endow and maintain a Church is not even affirmed in the Westminster Confession of Faith, and he showed how this had been admitted in judicial decisions. His speech, which is remarkable for its character in this respect, will probably do more to pave the way for the union of the two Churches than any which has yet been delivered. The great stumbling-block, hitherto, has been the State-Church question, and it seems to us that Dr. Buchanan, has suggested in his remarks, a means of removing this. This is, that State-Churchism has never been a fundamental theory of the old Presbyterian Church, and therefore cannot be of the "Free Church," which claims to be the only legitimate descendant of original Presbyterianism.

The *Clerical Journal*, with great naïveté expresses its opinion on the question of the "Reform of the Franchise and the Church of England." We all remember Mr. Gladstone's reply to Mr. Hardy in the debate on Mr. Hardcastle's Bill, that the remarks of the Tory politician simply meant that "as long as the people were kept out of the House of Commons the Church was safe." The *Clerical Journal* appears to be of the same opinion. It thus expresses itself:—

There is evidence sufficient, we think, to identify the political Dissenters with this ill-grounded dissatisfaction among the working-men of Great Britain, this ridiculous, yet mischievous, outcry for the Reform of Parliament. And if this is conceded, as it must be, then it follows that the mainspring of their movements is a dislike of the Church of England, and a determination *quantum valent* to reduce her to a level with themselves. Proofs of this are too numerous and too patent to need exhibiting by us on the present occasion. The Dissenting organs of the press, as well as such democratic papers as the *Daily Telegraph* and the *Beehive*, deal in the most outrageous exaggerations on the wants and resolves of the people at this crisis; their policy being to create by exciting harangues and a display of fancied wrongs, the discontent and excitement which alone can bring about their cherished objects. Here is a specimen of the way in which the *Nonconformist* inspires its readers with a sense of the magnificence of the so-called Reform movement, and as those readers are already possessed with a demon of change, their Coryphæus is of course believed.

We need not re-quote our own language, and therefore will go on to our contemporary,—

The question then occurs to us, supposing the plans of the Bright and Mill school should be carried into practice, what would be the bearing of such an extended constituency on the interests of the Church of England? Some Churchmen have argued that, as it is the lower orders which favour the Church, while the middle-classes sympathise with Dissent, we should really be in a better position were manhood suffrage the order of the day. We hope but few of our readers are held by so unfounded a delusion; for sure we are that the great bulk of those who meet and talk on the subject of Reform are either of no religion at all, or are favourers of the various schools of Dissent. What possible chance would there be for the retention of tithes, or other Church property, to-morrow, if all the Hanley and Bermondsey workmen could send members to Parliament? We firmly believe that the disappointment of Dissenting agitators as to Church-rates, and their hatred of a Conservative Government, have had much to do with the agitation now kept up among the lower classes. We sincerely hope that the eyes of the present Government are open to the factious nature of the outcry, and that they will have wisdom and courage enough not to go with the stream.

In one statement the *Clerical Journal* is quite correct—the people do not sympathise with the Establishment, notwithstanding all the talk of the "Poor Man's Church." None know this so well as Church clergymen. They might, however, ask themselves how and why this has come to pass?

We have received the following from Dr. Waddington in rejoinder to our observations of last week:—

To the Editor of the *Nonconformist*.

Sir,—I thank you for your editorial courtesy in giving insertion to my note. But for the closing sentence of the remarks by which it is accompanied, I

should not trespass farther upon your indulgence. My silence might be construed into an implied satisfaction with the issue, which in all frankness I must say I do not feel. The only point on which I ventured to ask for information was in reference to the statement that, "writers, nearly contemporary with the founders of this Presbytery, speak of their meeting-house." I must respectfully submit that the writer of the remarks has failed to furnish an instance of this kind. I am, therefore, confirmed in the view taken of the matter in the "*Surrey Congregational History*." No one who pretends to an acquaintance with Puritan history can be ignorant of the fact of the formation of a Presbytery at Wandsworth in 1572—but a Presbytery is not a chapel. I do not feel that it would be pleasant to review the matter at length in your columns, or I might cite from original documents abundant proof that all the movements of the Puritan or Presbyterian party at that time were of the most clandestine kind. They were decidedly opposed to any open separation from the National Establishment, and though they met in private houses, they condemned in the severest terms any persons who attempted to form a Christian society distinct from the National Church. Field was imprisoned and tried for the attempt to "erect" another form of church government. With all the facts before me gathered from original prison letters, I cannot for a moment persuade myself that men who were watched day and night by the pursuivants of the bishops, and who held their conferences in the most secret places, could at the same time erect a chapel for a considerable congregation, and that should last three centuries. I may take an early opportunity to give publicity to a fuller account of the case. With sentiments of esteem, I am, Sir, yours faithfully,

JOHN WADDINGTON.

In his History Dr. Waddington states that the Presbytery of Wandsworth was erected only "on paper." He now admits that "no one who pretends to an acquaintance with Puritan history can be ignorant of the fact of the formation of a Presbytery at Wandsworth in 1572—but a Presbytery is not a chapel." We have little doubt that further investigation will prove to Dr. Waddington that the Presbyterians had a chapel. We do not say that they built one, which is a most unlikely thing, but that they constituted themselves into a Christian church and had a recognised place of worship. On this subject it may be interesting to quote the following letter which we have received from the Rev. J. B. Marsden, the able and candid historian of the Puritans:—

Dear Sir,—I am sorry that Dr. Waddington should have contradicted you, knowing, as he appears to do, so little about the matter.

As you enter Wandsworth from Clapham-common, on the left-hand side, up a court, stands the original chapel, newly-fronted and enlarged; but there is a stone inserted in the wall, stating that it was originally built in or about 1573—for I write from memory.

Now at that date there were no Congregationalists or Independents in England, except a few *Brownists*; and most assuredly the congregation at Wandsworth were not Brownists. Independents or Congregationalists, or, as Cromwell, their first leader, called them, "Gathered Churches," were unknown in England until the utter failure of the early Presbyterians, owing to political causes.

The Wandsworth congregation, thirty years ago, when I lived in the neighbourhood, were Independents, as are all the successors of the old Presbyterians who have not become Unitarians. The minister was highly respected, and several Churchmen of my acquaintance attended his ministry in the evening.

My dear Sir, faithfully yours,

J. B. MARSDEN.

Edgbaston, Sept. 14, 1866.

We are glad to hear that Dr. Waddington thinks of giving early publicity to a fuller account of the facts of this case. No man has better claims to be heard with respect to any subject connected with the early history of Nonconformity, but the best historians are apt to make mistakes. We suggest to Dr. Waddington an entire revision of all that he has said of this period. We think we could give him satisfactory reasons for this advice, the soundness of some of which we are sure he would unhesitatingly acknowledge.

## THE LIBERATION SOCIETY IN WALES.

### CONFERENCE AT NEWTOWN.

The first of the announced series of Welsh County Conferences was held at Newtown, Montgomeryshire, on Wednesday last, when there was a large attendance of influential Nonconformists from all parts of the county. The conference assembled in the Public Rooms, and commenced business at eleven o'clock by the appointment of C. R. Jones, Esq., of Llanfyllan, as chairman, and of the Rev. Josiah Jones, of Machynlleth, and Mr. Cooke, of Newtown, as secretaries. After a brief devotional exercise,

The CHAIRMAN said that he congratulated the conference and the county of Montgomery on the visit of a deputation composed of such eminent and efficient men as Mr. Miall, the Rev. Henry Richards and Mr. Carvell Williams, and hoped that it would be the means of stimulating the Voluntaries, one of that county only, but of Wales generally, to that action on behalf of the Society's principles which, it

must be acknowledged, was greatly needed. In order that the business of the day might be transacted in a satisfactory manner, he would call on one of the deputation to read a paper descriptive of the objects of the conference.

Mr. CARVELL WILLIAMS accordingly read a paper, which, after referring to the strength of Welsh Nonconformity, asserted that it had not made its influence felt throughout the entire kingdom, as the Nonconformity of England, Scotland, and Ireland had done. It had shown in a surprising degree that the Gospel possessed a self-sustaining power, which made it independent of State patronage and support, and that fact ought to be pressed upon the attention of Englishmen, and especially of Episcopalians. Great ignorance as to the religious life of Wales existed, as a recent speech of Mr. Hardy's in Parliament showed, and that ignorance ought to be dispelled. Welsh Nonconformists should not only be propagandists in regard to their principles, but should more vigorously protest against the injustice of an English Church Establishment in Wales. They had opposed Church-rates with considerable success, so that in the year 1863-4, out of 901 parishes making a return, there were 554 in which no rate was levied; but why should there be rates in 347 parishes, amounting to 7,455l.? While, however, State-Churchmen were being worsted in one direction, they were trying to strengthen themselves in another, and sought, by means of the educational grant, to erect schools in which were taught doctrines to which the majority of the Welsh people were strongly opposed. The greatest injustice was being done in connection with the Privy Council system of education, and the whole nation should protest against it. The subject of electoral action was still more important; for not a single Nonconformist was sent from Wales to the House of Commons, while nearly half the Welsh representatives were Conservatives. There had been an improvement in the votes of the Welsh Liberals, as shown by a summary of the votes in the ecclesiastical division of last session, while the Tories had been habitually absent; though two of them had twice voted with the friends of religious equality. While four Welsh Liberals had voted against the Reform Bill, they had voted well on ecclesiastical questions. Sir Thomas Lloyd was the only Welsh Liberal who had voted against a religious liberty measure, viz., the Oxford Tests Bill, and it was hoped that the Dissenters of Cardiganshire would note the fact. But more than improved voting was needed; there should be more members of the right stamp, to support those already in Parliament. What would be thought of English Dissenters if they were not represented by one of their number, or if Ireland did not elect a single Roman Catholic? Yet an anomaly of a similar kind existed in Wales, and not only so, but constituencies in which Dissenters were in an overwhelming majority were represented by Conservatives. That would not be tolerated by English Dissenters, and should not be borne by those in Wales. Though Welsh landlords might be strong and unscrupulous, they were surely not so numerous, so wealthy, and so talented as to be able to overmaster a whole people. If it were otherwise the Welsh must be sadly degenerated; but the total failure of attempts to throw off the yoke they had so long borne was impossible. Welsh Dissenters should be completely organised, both in towns and counties, for electoral, Parliamentary, and educational purposes, that the weight of Welsh opinion might be felt in Parliament. Doubtless—the paper concluded—there will be those who, both at home and elsewhere, will either censure or decide such counsel, and more especially if there is a probability that it is likely to be followed, and followed with success. Let alone politicians, who look upon a grievance as a bore, and agitators as offenders against the peace of society, and Episcopalians, who associate injustice with religion, and the existence of their Church with the political subjection of Dissent—these will bid you be quiet as in days of yore—to occupy yourselves with farming and mining and spinning—with preaching and hearing, with poetry and with music—with anything, in short, but projects for the political elevation of your country. But, with clear convictions and firm resolves, your reply to all such censors should be:—

Who are they that now bid us be slaves?  
They are foes to the good and the free;  
Go bid them first fetter the might of the sea.  
The sea may be conquered—but we  
Have spirits untameable still,  
And the strength and the will to be free.

(Loud cheers.)

The Rev. D. ROWLAND, M.A., of Llanidloes, then proposed a resolution which, referring to the evils resulting from State Establishments of religion, recognised that special obligation resting on Welsh Nonconformists to labour for the advancement of principles the soundness of which had been so strikingly shown in the religious history of their own land, and expressed high appreciation of the desire of the Liberation Society to call forth in an increased degree the energies of Welsh volunteers in furtherance of its aims. The mover, in a forcible speech, urged that their very existence as Nonconformists necessarily committed them to the support of the Society. They were not seeking to steal a march on the Church of England, but were acting in the light of day; while that Church was attesting the sufficiency of the voluntary principle by the increasing liberality of its members. He alluded to the injurious effect of an Establishment on the Established clergy, who considered themselves above

criticism, and had not the same stimulus to exertion that other ministers had. He also referred to the present political position of Welsh Dissenters, and urged the strong claims which the Society had on their support.

The Rev. E. ADAMS, of Newtown, having, in a short speech, supported the motion,

The Rev. HENRY RICHARD addressed the Conference, and in the course of an earnest address said that, as a Welshman, he felt humiliated at the mode in which Wales had been represented, or rather misrepresented, in Parliament, for not only had injustice been done to the people in regard to ecclesiastical questions, but in respect to free trade, and other matters of vital importance to the community, the Parliamentary influence of Wales had been thrown into the wrong scale. He implored his fellow-countrymen, as they valued their religion and loved their country, to clear themselves from this reproach. Their past apathy could be well accounted for and excused, but there was now no reason why they should not discharge their political duties as citizens, as well as vigorously work their religious organisations. He thought that Welsh tracts, explaining and enforcing their principles, should be widely circulated, and that far greater attention should be paid to the registration of voters. He knew that there were many difficulties in the way of electoral action—difficulties of the fall extent of which their English friends were scarcely conscious—but these would be overcome by means of firm and united action; for though the Welsh landlords might oppress isolated individuals, they could not tyrannise over a whole people determined to secure their emancipation.

The motion having been unanimously adopted, the Rev. E. ROBERTS, of Newtown, proposed, and the Rev. ISAAC EDWARDS, of Llanidloes, seconded the following motion:—

That this Conference views with the utmost dissatisfaction the mode in which Wales is represented in the Imperial Parliament—a nation of Nonconformists being without a single Nonconformist representative, and many of the constituencies being represented by members who are altogether wanting in sympathy with, if not actually opposed to, the religious and political convictions of an overwhelming majority of the Welsh people. That it believes that the time has come when a united, persistent, and courageous effort should be made to put an end to so glaring an anomaly, and therefore calls upon Welsh Volunteers everywhere to prepare themselves for such electoral movements as will be best adapted to secure that object.

The seconder expressed the belief that if there were less of sectarian jealousy among Welsh Nonconformists, and they were firmly united, they could easily secure the object set forth in the resolution.

Mr. MIALL spoke upon the resolution before it was put, and in doing so expressed his great gratification at the intellectual and moral power represented by the conference. He begged its members to recollect that while they had to free themselves from a heavy yoke, they should be still more concerned for those great spiritual interests which were of infinitely greater importance than the securing of their political rights. In entering upon the work to which they were called, they were not expected to run their heads blindly against a wall, but must calculate the forces arrayed against them, and act with practical wisdom, as well as courage. Where individual action would not suffice, there must be thorough union, so that, if any landlord ejected a Dissenting tenant for daring to exercise the franchise conscientiously, other Dissenting farmers would refuse to take his place. (Hear, hear.)

The next business was the reading of a paper by the Rev. D. MILTON DAVIES, of Llanfyllan, on the Electoral Condition and History of Montgomeryshire. It contained some valuable statistics showing that the Dissenting population of Montgomeryshire bore a proportion of nearly three to every Churchman, while the church and chapel accommodation showed a proportionate discrepancy. The returns also showed that there was an overwhelming majority of Liberal and Dissenting voters in the country, although Mr. Wynn had been returned in the Conservative interest for a series of years. It also stated that in recent years the Conservatives alone attended to the register, which the Liberals had neglected, and described the causes which had led to the defeat of Liberal candidates. The paper closed with an earnest appeal to the Volunteers of Montgomeryshire to make that conference a starting point to a better state of things, which it was quite in their power to reach. It was listened to with great interest, and subsequently it was resolved that it should be printed both in Welsh and English, and be circulated throughout the country.

On the motion of the Rev. D. ALFORD, of Welshpool, and the Rev. Mr. JENKINS, of Newtown, it was resolved to appoint a county committee for electoral purposes, and generally to give practical effect to the decisions of the conference, and several gentlemen were appointed to nominate the committee, which was done before the close of the proceedings.

The Rev. D. ROWLAND, of Llanbrynmair, and Mr. NORTON, of Llandisil, next proposed a resolution affirming the desirableness of appointing local committees throughout the county, as well as of adopting other practical measures.

In the discussion which ensued on this motion, Mr. Cook animadverted on the conduct of those Welsh Dissenters who sent their children to Episcopalian day-schools.

The business was brought to a close by warm votes of thanks to the deputation, the writers of the papers, the secretaries and the chairman, and the members adjourned to a dinner, provided by the

liberality of the Newtown Committee. Mr. Norton, of Llandisil, a Wesleyan Methodist, presided.

#### THE PUBLIC MEETING.

This was held in the evening in the Public Rooms, the largest of which was crowded to excess, those present including not merely the townfolk, but many from all the towns and principal villages in Montgomeryshire. R. Spoonley, Esq., presided, and the first speaker was

Mr. CARVELL WILLIAMS, who described the proceedings of the Conference, and gave some of the information contained in his paper. He said that he had, while present at the House of Commons, heard things said about Wales which almost tempted him to commit a breach of privilege, by springing on to the floor of the House that he might contradict the speaker. He, however, hoped that before long Welshmen would take care that they sent to Parliament men able and willing to protect them from such misrepresentation.

Mr. W. MORRIS, of Salford, said that, as a native of the Principality, and as being connected with the town, he had felt special pleasure in being present that day. He gave some information respecting Manchester, showing the vitality of the Voluntary principle.

Mr. MIALL followed, and said that they, as a deputation, came among the Welsh because they did not believe that the people of the Principality had done their duty by the Church of Christ. They must stand their ground manfully and enforce their doctrines. They must do so by not only indoctrinating their children, but must express their feelings in the polling-booth. It was a very unwelcome thing to talk to people of their own wretchedness and misery, but before having the wound healed they must have it probed. As a people they had a national spirit of maintain, and an object to achieve, but it never found expression in the House of Commons. What a difference there would be if his friend Mr. Richard were in the House; and what a greater difference there would be if there were ten, twenty, or thirty Richards there? They ought to have them; they had the power. There was nothing in the way to prevent them, but the want of union. If they had that, no one could suffer by voting. They should pledge themselves not to take advantage of any vacancy that might occur in lands or tenements in consequence of voting. No Welshman should follow a Welshman in his tenancy, were it taken away. Let them only do that, and they could do what they liked in reason, as far as the political world was concerned. Let them not treat vital questions like these as a matter of expediency, but of obligation and trust. If that were done, a time would assuredly come when Parliament would be anxious to know the opinions and feelings of Wales on great political questions, and it would have its due weight in the decisions of the Imperial Parliament. (Loud applause.)

The Rev. H. RICHARD followed, in a powerful address, in which he dwelt on the essentially persecuting character of State-Churchism. He said he might refer them to 1680, when the prisons in Montgomery, as shown by ancient records, were so full of Independents, Baptists, and Quakers, that the gaoler had to pack some in the upper garrets. And there were innumerable instances now in which Dissenters had to leave their houses and farms, because they attended chapels instead of churches. He could even point to a recent case in Carmarthenshire, where the steward of a landed proprietor turned out the Dissenters from a British school, and the schoolmaster from the house that he had built, both being without leases, as the father of the present proprietor had given his word that the possession should be undisturbed, and he was a man whose word was his bond. His son, however, to show his zeal for a new National School, took away the British schoolroom. But that was not all. He also took away the Calvinistic Methodist chapel, that had been built on a similar deceptive understanding. The new National School received a grant of 200l. from the Government Council Board of Education to further their views. A man of high position had thus confiscated private property in his mistaken zeal for the Church. A small class of gentry dared to tell them,—"You must support or reject the measures which I propose or reject." They ought to tell them anxiously, earnestly, and candidly,—"This country is ours and not yours. You succeeded to some land by the accidents of birth and fortune. We it is who clothe your valleys with verdure, and teach the crops of grain to climb up the mountain side. We it is who delve into the bowels of the earth for its hidden treasures. We it is who, by our moral agencies, empty the gaols and fill the chapels. (Applause.) We it is who secure your property; and still you usurp our political rights. We will yield you the respect due to you as landed proprietors and gentlemen, but we cannot yield you our principles, which we shall act upon according to the dictates of our consciences in the sight of God." (Great applause.)

After the usual votes the meeting closed, the audience having, notwithstanding the heat and the pressure, remained patiently till the close.

#### LARGE AND ENTHUSIASTIC CONFERENCE AT DENBIGH.

A highly-important Conference of the Liberation Society, acknowledged to be the largest and most enthusiastic which has taken place out of the metropolis, was held at the Independent Chapel, Denbigh,

on Friday last. The conference had been announced to be held in the Town Hall, but the use of this building was, in a spirit of illiberality, refused by the authorities. Deputations from the several districts of Denbighshire, and also from the adjacent counties of North Wales, were in attendance; and the following deputation was present from the Executive Committee of the Society:—Mr. Edward Miall, the Rev. Henry Richard, and Mr. J. Carvell Williams. The proceedings commenced at eleven a.m. by the election of Richard Davies, Esq., Benarth, Conway, to the chair; after which, devotional service was led by the Rev. Benjamin Williams, Denbigh, who, with the Rev. John Evans, Leansaintfrid, acted as secretaries of the Conference.

The CHAIRMAN, in his opening remarks said, when he was first asked to preside at the conference he was sorry to say he knew but little of the objects of the Liberation Society, and was rather unwilling on that account to act as chairman; but had he known it would be such a gathering as what he saw before him, he was positive he would not have been reluctant in consenting to do so. He was sorry they had been compelled to meet in that chapel rather than in a public room; but, since they were compelled to the step, the fault lay with those persons who had compelled them to do so. He was a great friend of civil and religious liberty and of religious equality—(Hear, hear)—and therefore he had no hesitation in attending the meeting. (Applause.)

Mr. CARVELL WILLIAMS then read a paper on the objects of the conference. In the course of his paper Mr. Williams pointed out that Nonconformity, speaking broadly, was the national creed of Wales, and the national practice—(Hear, hear)—it was also of the same type as the Nonconformity of England, and the Welsh Establishment was the English Establishment also. The English and the Welsh Voluntaries were in the same boat, and had the same strains put upon their consciences; they had to bear the same yoke, to pay the same exactions, to sustain the same opprobrium and pay the same penalties for being Dissenters from the Church established by law. (Hear, hear.) There was, however, one respect in which the Welsh people presented a strange contrast to the people of England, Scotland, and Ireland. Nonconformity in those countries established public opinion; it had its influence with the Cabinet and with Government, and had added a few pages to the statute-book and effaced a few; Welsh Nonconformity did not occupy a corresponding place, and this was the determining fact which brought the deputation from the Liberation Society. What they wanted was a well-disciplined Welsh contingent, animated with the same spirit as the main body of the army. Whilst they acknowledged the aid already received from Welsh Voluntaries, they thought that aid could be rendered in a new form, on a larger scale, and with greater intensity of purpose. As practical Voluntaries, the inhabitants of Wales had, considering their means and circumstances, effected more than any other people in the world. (Hear, hear.) Impelled to the work by the utter failure of the State-appointed machinery, they had provided for themselves an amount of religious training and instruction unequalled elsewhere. In regard to worship, the organisation of religious education, and of religious literature, Christian willingness, unaided and untrammelled by the State, had done more relatively for Wales than State Churchism and Voluntarism combined had done for England. (Applause.) It would be flattery to pronounce it perfect, but the practical issue of the efforts might be seen in the piety and intelligence, and even in the material circumstances, not of individuals or towns, but of an entire people. The Church Establishment inflicted a greater corresponding wrong in Wales than it did in England to the English Nonconformists; in some respects the infliction of a Church Establishment in Wales was similar to the Irish Church in Ireland. In the matter of Church-rates, Welshmen, he gladly admitted, having the administration of the law in their own hands, had pursued a less passive policy, and hence the rates had been abolished to a much greater extent than in England. In the year ending Midsummer, 1864, out of 901 parishes making returns, there were 554 parishes in which no Church-rate was levied in that year—(Hear, hear)—that being three-fifths of the entire number. But why should there be as many as 347 parishes—and there were more, as some did not make returns—still tolerating the odious exaction? In Monmouthshire, by means of a systematic agitation in the parishes, by skilful local tactics, and by a good guarantee fund, and, above all, by being combined, that ecclesiastical rinderpest had been completely "stamped out." (Laughter and applause.) If every Welsh county were to adopt the same course, the English abolitionists would be immensely strengthened by the result. Whilst, however, the upholders of the Establishment were being worsted in regard to Church-rates, they were endeavouring by a flank march to secure a stronger position than that from which they ultimately would be driven, by making Welsh parents parties to the education of their children in doctrines they themselves held in abhorrence. With respect to the question of electoral representation, England and Scotland had sent forty Protestant Dissenters to Parliament, and Ireland forty Roman Catholics; but Wales was not represented by any Nonconformist member. Wales had already some excellent representatives, but what was wanted was that the representation of the entire Principality should be brought into harmony with the known wishes of the people. The paper concluded by sug-

gesting that every effort should be used to accomplish this.

Dr. JOHN PRITCHARD, of Llangollen, in a short speech, moved the first resolution, as follows:—

That this conference, having a deep sense of the evils resulting from the State ecclesiastical establishments existing in these realms, regards it as a sacred duty to labour to influence the minds of the entire community in favour of a more just and Scriptural mode of maintaining and diffusing the Christian religion; and, more especially, it recognises the special obligation resting upon the Nonconformists of this Principality to urge the general application of principles the soundness of which has been so strikingly displayed in the religious history of their own land. For these reasons the conference highly appreciates the desire of the executive committee of the Liberation Society to call forth in a greatly increased degree the energies, and to promote the organisation of Welsh voluntaries in furtherance of the Society's aims, and is prepared heartily to co-operate with them in the adoption of practical measures for that purpose.

The Rev. A. FRANCIS, of Rhyl, in seconding the resolution, said whilst they were agitating for the liberation of religion from State control they must not forget to agitate also for a large Reform Bill. (Applause.) He did not think they could complete the great work they had to fulfil until they had a large Reform Bill. (Renewed applause.) It appeared to him the strongest argument they had in favour of the bill was that the oppressor was against it, and the poor oppressed were panting for it. (Hear, hear.) Lord Palmerston had told them that the electoral franchise was a trust; and he (Mr. Francis) said, let the trustee be protected from the rapacity and oppression of the landlord. They were allowed to vote, and, as it was a trust, let them be allowed to exercise it as free subjects of the realm. (Applause.)

The Rev. H. RICHARD, in supporting the resolution, said he thought that much more might be done in Wales in the way of district effort in teaching and preaching and propagating the principles of the Liberation Society than what had hitherto been done. (Hear, hear.) He thought it was a matter of great importance for every age to understand what was the special truth and duty which it was called upon to advocate and enforce. There was a great tendency to rest satisfied with traditional truth; to dress themselves, as it were, in the garments of their dead fathers; to take credit to themselves for their virtues, to go on repeating what they did, thinking they were doing their duty, while other matters were allowed to lie by neglected. (Hear, hear.) But the question was, was there anything they were called upon to do which required sacrifice on their part? There was the question of political action, to which reference had been made. The notion was rapidly disappearing in Wales that Christians could have nothing to do with politics. It was an utter misconception of Christianity for any one to say so. (Hear, hear.) If they examined the Parliamentary history of the country they would find that the votes of the Welsh members were mostly on the wrong side. He knew very well that the Welsh heart throbbed with a quick sound pulsation with all ideas of right and progress of liberty, and yet Welshmen were belied in the House of Commons. (Hear, hear.) The men they sent there, or rather who went up without being sent—(laughter)—wronged them in the presence of the British nation, and he thought they owed it to their national reputation that they should endeavour to clear themselves from the imputation of being indifferent to those great principles of political right. He believed if they could lodge in the hearts of their countrymen the conviction that the exercise of their political rights was a part of their religious duty, they would not shrink from it. (Applause.) In recording their vote there were performing an act of duty to God as distinctly as when they went to attend an association or monthly meeting. If they did that, the representation of the Principality of Wales might be changed thoroughly, and he should not in that case despair of seeing the day when not one Tory, Torified-Whig, or Adullamite, should be sent up to misrepresent Wales in Parliament. (Applause.)

The resolution was unanimously carried.

Mr. E. G. MINSHULL, of Wrexham, next moved:—

That this conference views with the utmost dissatisfaction the mode in which Wales is represented in the Imperial Parliament—a nation of Nonconformists being without a single Nonconformist representative, and many of the constituencies being represented by members who are altogether wanting in sympathy with, if not actually opposed to, the religious and political convictions of an overwhelming majority of the Welsh people. That it believes that the time has come when a united, persistent, and courageous effort should be made to put an end to so glaring an anomaly, and therefore calls upon Welsh voluntaries everywhere to prepare themselves for such electoral movements as will be best adapted to secure that object.

He said there was one thing which he had noticed at Parliamentary elections in Wales, and that was the peace and quietness which prevailed. Welsh constituents returned a man rather to oblige him, although his principles were different from theirs, and they were so good-natured that they felt it would be a pity to annoy him.

Mr. JOHN JONES, solicitor, of Wrexham, having seconded the resolution,

Mr. EDWARD MIALL, on rising to support it, was received with loud and prolonged cheers. He said he was exceedingly fearful of saying a single word to the meeting that should have the effect of neutralising to the smallest extent the moral impression that had been made upon them by the preceding speakers. He was not, perhaps, so great a believer in mere enthusiasm as some of his friends; but he did believe that whenever a religious principle had been roused to assert itself, it would always be able to find the means of self-assertion. (Applause.) He thought it quite fair, and not simply fair, but prudent and proper, that the difficulties in the way of carrying out such a resolution as this should be clearly

put before them, and especially that they should be made sensible that there were practical methods of working out that result, which were always better than impracticable methods. (Applause.) If, although they believed in their principles and in the truth of them, it was not absolutely necessary, in order that they might give them practical effect, that they should do so by methods that could only be compared with running their heads against a wall. (Laughter and applause.) That they should choose foolish ways and provoking ways to accomplish their ends, he thought was not the intention at all events of the resolution before them. (Hear, hear.) And he would put it to any one present to say whether or not it was a comely thing, or could be naturally expected, that a whole nation of Nonconformists should be without one representative that thoroughly sympathised with them. (Applause.) If that was the state of things, did they want it altered? (Yes.) If Wales was content with coerced votes without a single word of utterance against it, and sent members who could simply give their "aye" or "no" in relation to questions before the Legislature, and could not give a reason for the hope that was within them, for what they did they might almost as well have voting machines. (Applause.) What they wanted was that Welsh feeling and thought should have a distinct representation on that lofty platform; whereas, they had allowed themselves to be entirely misrepresented. They professed to be Nonconformists—they professed that it was a principle of great importance that the truths of the spiritual kingdom of Christ should be presented to the world in a spiritual light and by the action of spiritual machinery—and the Established Church was just simply the taking off of that spiritual truth and presenting it to the world by means of worldly machinery—it was a worldly institution—a political institution for the accomplishment of spiritual things. The Established Church was Caesar's mode of advancing—it was employing a sword for the accomplishment of that which was intended to be accomplished by the truth, and organising it as a worldly force. (Hear, hear.) It had been tried in Wales, and was an utter failure. The Liberation Society asked them to give their help in purifying a system whereby religion was to be presented to the world and a great mission amongst mankind accomplished. (Hear, hear.) They did not expect to gain any great end by stirring them up, but they did expect to gain a valuable end by making them see that this was a question which concerned their consciences, and concerned the purity of religion amongst them. (Hear, hear.) See what had been the effects of this misrepresentation of Christian truth among the people. See what they were coming to in England. They were coming to ritualism—playing at religion by the mere use of dress and upholstery and appealing to the senses—and to infidelity. This was its legitimate effect. (Hear, hear.) The inner soul of religion was cast contempt upon by the practical men of the world, simply because it had all been misrepresented by a great worldly organisation where no worldly organisation was intended, and where it could only misrepresent the very soul and spirit of that which was to accomplish the great results set forth by our Divine Master. He felt perfectly convinced that if they could get Wales to go with them they could accomplish their object. He knew what Christianity could do when once it was roused; and he did not believe that there would be so much sacrifice required as was supposed. Where there were a great number of individuals who were likely to suffer by the dictation of their landlords, did they mean to tell him that they could not band themselves together so that no man would be able to interfere with them as to the way in which they gave their votes? The case amongst the Irish thirty-two or thirty-three years ago was just as bad; but Daniel O'Connell rose up amongst them and taught them to stand by one another; and the result was that the Duke of Wellington, seeing that there was so much moral strength associated, could not deny the people political justice, and gave way; and his colleague Sir Robert Peel gave way also. The Establishment in Wales—and by which was only meant a political organisation under the pretence of religion—was a stigma and a disgrace, he would not say to Welsh Nonconformity, but to Welsh Christianity—(Hear, hear)—and it ought to be got rid of, and could be got rid of, though not all at once, by the use of political power. If Welsh Nonconformity, or, better still, Welsh Christianity, was determined to vote for its own representatives, it could be done without any very great sacrifice. There would be some sacrifice to encounter, no doubt, but the result would be that they would stand higher in their own respect and in the respect of the rest of the country—even higher in the respect of their opponents—than they did now. (Hear, hear.) It was only by acting in conformity with their principles that they could command the respect of those by whom they were surrounded, and he earnestly commended to them this as their great duty; and it was a duty which, if thoroughly and wisely performed, would accomplish all the ends they had in view without bringing upon them any very large sacrifice. (Hear.) The registration of votes was one great matter that should be attended to, and elections should also be looked after. The Nonconformists in Wales being in a large majority might do anything they chose that was just and right; but as long as they sent any man to Parliament who offered himself, and returned him Parliament after Parliament, and as long as he was serving interests that were utterly opposed to theirs, there would not be much

change. He hoped, however, this would not be the case long. He rejoiced from the very depths of his soul to see such a meeting as was then assembled. It was no common meeting, but composed of men exhibiting plenty of intellect and moral power, and who, from their positions and influence, would in their several localities disseminate those arguments, those truths, and those expressions of feeling and thought which had been put before them that morning, and they would soon see whether or not the Liberal cause would be triumphant. He believed it would be so; at any rate, if it was not so, they must try again. (Great cheering.)

The resolution was then carried unanimously.

The Rev. EVAN JONES, of Ruthin, next read a statement relative to the political condition and representation of Denbighshire. He said, looking at the present representation of the county, it must appear to them in a very unsatisfactory state. The population of the county was estimated to be at present 100,000. The proportion of Churchmen to Dissenters was as one to seven, and that was sufficient to prove that the great bulk of the people were Nonconformists, that Churchmen were a small minority, and that the Established Church was not the Church of the people. In order to show the progress of Liberal principles, he stated that since 1835 one of the two seats for the county had been gained by the Liberals, and the Conservative majority in the boroughs was becoming less and less; so that at present it would not be a difficult thing to convert it into a minority. Things had remained in a state of quiet for some time. The county seats had not been contested since 1852, and the borough seats since 1857. Was the reason of this quiet state of things that the people were satisfied with the present representation, or was it because they were not able to improve upon it? He must confess that much political indifference had existed amongst the electors of the county for years, and to this indifference, with intimidation and undue influence exercised at elections, the present state of things was to be attributed; but he was glad to say there were symptoms of a new era beginning. He then went on to show that from 1859 to 1865 some half-a-dozen measures were introduced into Parliament which would have a tendency to benefit the electors of Denbighshire; but their representatives had voted against them. There were 5,540 voters on the county register, and, making deductions for double entries, the number would be in round numbers 5,000. Had the Reform Bill recently introduced into Parliament become law, it would have placed 1,800 more voters on the register, and the great majority of these would be Nonconformists. Taking the register at present, it was not in a discouraging state for the friends of religious equality. He had reason to believe that the majority were Liberals in politics and religion. He had ascertained that the Liberals had added upwards of 1,100 voters to the register during the last ten years. And not only had the Liberals increased in number since the last contested election, but they had improved in quality—that was, there were a larger number now on the register who might be considered independent voters—men who would not be influenced by the smiles or frowns of the great. It was expected that with the great increase in the number of Liberal electors, as well as the improvement in their quality, they would at the next general election return two staunch Liberals to represent them in Parliament. (Loud applause.) Some might say that they could not do it on account of the great landed interest and the interest of the Wynnistay family; but what were these interests compared with the interests of the electors themselves? The borough towns had a population of 18,561. There were on the register at present 934 voters; making a deduction for double entries, they might reckon them at 900. They had reason to believe that the number of electors on the register which would shortly come into force would be much greater, as registration had formerly been very much neglected. Had the recent Reform Bill become law, it would have increased the number of borough voters by 306, and most of these would be Liberals and Voluntaries. Taking things as they now stood, the majority of the voters on the register were Liberals, though the member for the boroughs was a Tory. The influence of friends of religious equality in the towns was such that it could be brought to tell powerfully at an election. (Applause.)

Mr. W. H. DARBY, of Brymbo, proposed that with a view to electoral purposes, and generally to give practical effect to the decisions of the conference, committees should be formed for the counties of Denbigh, Flint, Carnarvonshire, and Anglesey. He said that in the county of Denbigh they could win an election entirely independently of the occupiers. (Applause.) He had dissected the register, and he found that the persons occupying premises or land in the county numbered only 1,229, whereas the freeholders and independent voters numbered 4,200, or 77 per cent. of the whole, and had the power of returning to the House of Commons whom they liked.

The Rev. Mr. POWELL, of Holt, seconded the motion, which was carried unanimously.

A resolution was next adopted, affirming the desirability of local committees being formed in all the towns in the county, and systematic and sustained exertions being made to instruct the public mind in regard to the great principles involved in the struggle, and to the practical steps to be taken for their ultimate triumph.

Thanks were then voted to the deputation and the

gentlemen who had prepared addresses, and the proceedings were brought to a termination by a devotional service.

The delegates and friends—numbering over 260—adjourned to banquet at the Assembly-room, the arrangements of which were quite in keeping with the excellent preparations made by the local committee to do honour to their distinguished visitors. Mr. Thomas Gee, of Denbigh, presided, supported by Mr. Miall, the Rev. Mr. Richard, Mr. J. J. Parry, Mr. W. H. Darby, Mr. Carvell Williams, Dr. Prichard, Mr. John Jones, Mr. Bradley, &c. After the customary preliminaries, the sentiment of "Success to the Liberation Society," on the proposition of Mr. Morris, Ruabon, was received with enthusiastic cheers, and felicitously responded to by Mr. Miall, who acknowledged that in the beginning, when he first undertook to establish the *Nonconformist* and assist in the formation of the Liberation Society, he had to do what many farmers probably in Wales would have to do before they achieved success: he had to face the possibility of non-success and starvation, and he could assure the company that he should have greatly shrunk from the duty which then seemed to devolve upon him if it had not been for the support and sanction, and he might say encouragement, of his dear wife. (Loud and prolonged cheers, and waving of pocket-handkerchiefs by the ladies.)

Other pleasing and appropriate sentiments were afterwards given and honoured, including "The Chairman," "The Local Committee and the Rev. R. Williams," which were suitably acknowledged, and a very pleasant afternoon was spent.

#### EVENING MEETING.

At six p.m., a very large and highly respectable meeting of the inhabitants and visitors was held in the large Calvinistic Methodist Chapel in the town; W. H. Darby, Esq., in the chair, owing to the unavoidable absence of Mr. Thomas Barnes, M.P., through severe indisposition.

Mr. JAMES RAWLINS, of Wrexham, moved the first resolution, to the effect that the meeting heartily concurred in the principles of the Society, and rejoiced at the effective character of the conference which had that day been held for the purpose of furthering its object, and the increased activity of Welsh Nonconformists, and expressed a hope that the conference would be followed by such earnest and consistent efforts as would best give practical effect to the decision at which it had arrived. (Applause.)

The Rev. A. J. PARRY, Cefn, seconded the motion in an effective Welsh speech; the rev. speaker conjuring his fellow-countrymen, in the name of conscience and in the name of God, to work for the good cause without turning back. (Applause.)

The CHAIRMAN said he had the honour now of asking Goldwin Smith, Esq., of Oxford, to support the resolution that had been proposed and seconded. (Applause.)

Mr. GOLDWIN SMITH said that, when asked in very kind terms to say a few words on that occasion, he did not feel at liberty to decline, the less so because he happened to be a guest under the roof of one of their neighbours, who, while ever found a warm and faithful friend, was equally fearless in the advocacy of every good cause, and he would advise them, if ever they happened to want a man to lead a forlorn hope on the right side, they could not apply to a better man than his friend, Dr. Sandwith, of Kars. (Cheers.) He would, however, say but a few words, because he knew that there were many speakers of much better fitness to address them to follow. But he sympathised very heartily with the great objects of the Liberation Society, and had more than once been tempted to enrol himself among its members; but he had thought it better on the whole to remain simply a member of that party which, though not regularly organised, was actually working for liberation and equality within the Established Church. (Applause.) He dared say there were some who would say, "Yes, there are traitors within the walls of the Establishment co-operating with the enemy without." To that he answered there were two things—the English Church and the Establishment; and it was because he was a faithful son of the English Church that he was a hearty and avowed enemy of the Establishment. (Applause.) Unless the Establishment died the English Church could not live—(Hear)—because an Established Church was a patent injustice. (Hear, hear.) Even in England he saw a large body, perhaps now not far from half the population, Dissenters from the creed of the Establishment, yet forced to contribute to its endowments, and till lately forced to undergo political disabilities, in order that the Established Church might preserve its domination. He crossed to Ireland—there he found a people miserably poor, yet compelled out of their poverty to support the Established Church. He came then to Wales, and there again he found that Church of which he was a member endowed with everything except with the affections of the people—established in everything except that in which alone a Christian Church should be established. (Applause.) And he asked them to look at the results of that Establishment—disputes, quarrels, and scandalous litigations, which not only were weakening the Church itself, but tended to degrade Christianity in the eyes of the people. (Applause.) There were within the Establishment, he was sorry to say, several churches, not only differing in superficial matters, but differing in fundamental doctrines. The remedy for all this—the simple remedy for it—

was freedom. (Applause.) At the present time a cloud seemed to be passing over the whole of Christianity, but freedom would dispel it, and restore Christianity to its former brightness. More than once the overthrow of an Establishment had restored religion to life, and it would be so in this instance. (Hear, hear.) He had said that he had more than once thought of enrolling himself as a member of the Liberation Society, but that he had abstained from doing so. He had been, however, very closely connected with the members of that Society. He had had the honour of co-operating with his excellent friend Mr. Miall—he meant in establishing educational equality. (Applause.) They had worked together in the object that he had much at heart, that of freely opening the national universities. (Hear, hear.) Perhaps there might not be many there who might think either of doing so themselves or of their children availing themselves of a university education. Still the universities would extend their influence and activity beyond their local spheres, and in some way or other they would feel the benefit of their influence, but that was not probable by the exclusion of Nonconformists from the emoluments and highest honours of the national universities, which inflicted a social stigma on Nonconformity in general. Previous speakers had mentioned the state of the Church in America. He also had been in America, and had seen with his own eyes what it was. Absolute freedom prevailed, and still there was a national religion and a national Church for every good purpose. (Applause.) He concluded by offering his hearty good wishes for the success of the Liberation movement, and he would just so far encroach upon the next resolution as to remind all present that the way to achieve equality and freedom—that the only way was through political reform. (Applause.) If they meant to have the great objects which they were met there that night to further, if they meant to have true religious equality and perfect freedom, they must seek them through a really National Parliament. (Loud cheers.)

The Rev. HENRY RICHARD, in an eloquent speech, next moved that the meeting attached special importance to the efforts for so improving the representation of Wales in Parliament as that it may be brought into harmony with the convictions and wishes of the people, and may be the means of promoting to a greater extent hereafter the cause of religious equality. (Cheers.)

The motion was seconded by Mr. THOMAS GEE, and ably supported by Mr. MIALL, who was introduced to the meeting by the chairman as the Richard Cobden of free religion, and enthusiastically welcomed.

The resolution having been carried unanimously, The Rev. WM. REES, of Liverpool, in Welsh, moved the next resolution, pledging the meeting to use their best efforts in the cause of Parliamentary Reform.

The CHAIRMAN said this resolution would be seconded by a true friend of freedom, and he was sure no person who was acquainted with Denbigh or its neighbourhood but who would receive him with the honour he deserved. The gentleman's name was Mr. Sandwith, of Llanrhaidr. (Cheers.)

Dr. SANDWITH, C.B., began by observing that the popular notion out of doors was that the meeting was a sort of conspiracy against the Church of England. He being a member of that Church, could hardly be a likely man to conspire against it. (Hear, hear.) If, however, any man declaimed against any abuse in the Church, he was accused of wishing to destroy the Church; if he denounced any abuse in the State, he was accused of wishing to upset the Constitution. He believed that the bulk of his hearers had no more objection to the doctrines of the Church than he had—(Hear, hear)—and had the clergy of Wales done their duty, probably nearly all present would have been Churchmen. He refrained from going into the argument against State interference with religion, since that had been so effectively done by previous speakers; but he assured his audience that there were many members of the Established Church who had no more desire than they for State patronage. (Applause.) He must confess, however, that they were in the minority; the mass of Churchmen had so poor an opinion of the vitality of the Church that they thought State protection necessary. For his part, he regarded the Church under two aspects—religious and political: as a religious Church of pure and heavenly doctrine, as a political Church whose history would not bear looking into. (Applause.) It was the political Church that strewed the fields of Scotland with peasants, murdered because they conscientiously objected to Episcopacy. It was the political Church that at one time crowded the prisons of England with Nonconformists. (Hear, hear.) Those days, thank God, are over, but the old leaven is still working. In the fierce modern struggles between right and wrong, between morality and legalised immorality, on which side is the political Church always found? (Hear, hear.) Forty years ago, in the anti-slavery struggle, the bishops were found—not on the side of humanity, not interposing "the unsullied sanctity of their lawn" between the slave-driver and his victim, but on the side of the wealthy planter. (Hear, hear.) And in the fierce struggle between the slaveholders and free States in a kindred nation, the same edifying spectacle had been seen; and, within the last few months, a bishop and sundry priests applauded the bloody carnival in Jamaica. (Hear, hear.) The speaker observed that a gathering like this was very pleasant and agreeable. It was pleasant to meet one's friends; it was

equally so to hear and come to see such distinguished men as Mr. Miall and Mr. Goldwin Smith. (Applause.) They expressed in eloquent words the ideas that were lying voiceless in our minds. (Applause.) But, he asked, is this all? Is this meeting merely like a circus or theatre, got up for our amusement? God forbid! There are duties to follow involving no small amount of courage and self-denial. (Applause.) You Welshmen, a nation of Nonconformists, are called upon from time to time to select representatives to send to Parliament—mark the word representatives—who are faithfully to carry your opinions and sentiments to the House of Commons. How is it then that you send, for the most part, men who vote for every ecclesiastical abuse, men who keep up that great political and religious wrong, the Irish Establishment, who keep your own sons from the honours and emoluments of the national universities, men, in short, who repay your confidence by irritating and insulting your religious susceptibilities, and yet call themselves your representatives? (Applause.) What, then, has become of the old Welsh spirit that imbues your heroic songs? (Applause.) You sing of grand old heroes, your ancestors, who shed their blood for this country. (Applause.) Are their descendants worthy of them? ("No, no.") Not a hundred years ago the farmers and peasants of a neighbouring country were so downtrodden and oppressed by their landlords that they could not call even their wives and daughters their own. Their descendants look upon those evil days with shame, and blush for their forefathers. The time will come when your sons will look back with shame on the time when their fathers could not call their votes their own. (Hear, hear.) Men of Wales, prepare for a great moral and political struggle. Respect yourselves; be not driven like sheep to the poll, but combine and organise for self-protection, and send real representatives to Parliament. (Applause.) Be firm and united, and God will bless your efforts. (Loud cheers.)

The motion was then carried unanimously.

Mr. Darby having had to leave by train, Mr. Thos. Gee was called to the chair, and the next resolution, appointing a general and local committees, and authorised correspondents in the whole of North Wales, was ably moved by Mr. CARVELL WILLIAMS, who concluded, by tendering to the local committee who had organised the preliminaries of the Denbigh Conference most heartfelt thanks for their faithful and efficient services.

Mr. BENJAMIN HUGHES seconded the motion, which was unanimously adopted.

On the motion of the deputy chairman, a warm vote of thanks was then passed to Mr. Darby as chairman of that meeting.

The Rev. SAMUEL EVANS finally proposed, and the Rev. BENJAMIN JONES seconded, a vote of thanks to Mr. Gee for his excellent conduct in the chair, with whose acknowledgments of the same the proceedings terminated.

#### CHARGE OF THE ARCHBISHOP OF DUBLIN

On Thursday last, the Archbishop held his annual visitation in the Cathedral of Kildare, delivering the charge which he had already delivered in Dublin on the Tuesday and Wednesday preceding. After referring to the late anti-ritualist outbreak in Dublin, his grace proceeded to discuss the general question, earnestly repudiating any alterations in the Prayer-book, either out of a politic wish to conciliate Dissenters, or out of deference to the claims of scientific rationalism:—

All this might be very well if the strength of a church was as the strength of a newspaper—namely, in the skill with which it had learnt how to reflect and reproduce the fleeting present, the fashion of the hour, and not rather in witnessing for that which is out of and above all time, God's truth, once delivered, which, like Himself, changes not—the same yesterday, to-day, and for ever. For myself I can only express my strongest conviction that the day on which any so-called revision of the Prayer-book is carried out, the days of our National Church are numbered. One secession will follow upon another. What has been altered once will be altered again and again, till even those who were most eager to promote a revision at the first will be startled at the extent to which it has reached and the ruin they have brought about.

On the future of the ritualistic question he expressed a strong opinion:—

I may be deceived, yet I cannot but entertain the hope that we have pretty well seen the farthest limit to which a movement which, in the spring of this year, so much startled and alarmed England, will attain. The wise counsels of the English bishops, the general sense and remonstrant voice of the Church, as in various ways expressed, have not been altogether in vain. If such as were already committed to this movement have not gone back from it, yet few, if any, have recently been added to their numbers. There is much ground for thankfulness that so it has been—thankfulness for many obvious reasons which at once occur to us all, and also for the removal of one danger, not perhaps so obvious, which the inevitable reaction which must presently have followed, might only too easily have brought with it. The laity of England would assuredly not prove in any very patient or practicable mood, had they once the just reason to fear that all that the Reformation had won for them was being openly and before their eyes taken, or attempted to be taken, from them again. Once thoroughly excited and alarmed, nothing would be more likely than that they should rush into some hasty and random legislation which should embarrass, perhaps render nearly or quite untenable, the position of others, besides those whom that legislation was intended to reach, the position, that is, of some who had no sympathy whatever, but the most earnest disapprobation of the things which first excited this alarm;

The Archbishop referred as follows to the Irish State-Church:—

Sir John Gray's motion, hostile to the Irish Church, was, after a languid debate, postponed to a remote day. As this day drew near, it was abandoned by the mover, and never came to a division. The fate of this motion, as everything else which I have remarked since my residence in Ireland, strengthens me in the conviction that there is little or no vigour, or earnestness, or reality in the assaults made upon our Church from this side of the water. The heart of the people is not in these. The extreme English Liberals have a far more earnest desire to see it overthrown. But, indeed, if this shall be, it will come to pass less through the energy of its assailants than by the pusillanimity or indifference of those who should have been its defenders. And certainly it is impossible not to see that there does exist for it a danger, springing from the utter helplessness of our statesmen to find out a remedy for the deep-seated disaffection of large numbers of the population of Ireland. There will never be wanting those to repeat in the ears of English statesmen—"Well, you have tried so many things, and in vain; try what the abolition of the Establishment will do. If the Roman Catholics do not feel that Establishment a grievance, they ought to feel it such, and so remove it out of the way." And thus, as a mere tentative experiment, and because the statesmanship of our rulers has been brought to a nonplus, and is utterly at fault, and because, while there is nothing else to be done, this seems comparatively easy; its abolition may be attempted; if successfully attempted, I need not say to you with what results. All the best hopes for the future of Ireland, for her intellectual no less than for spiritual freedom, will have vanished at once, so far as our horizon reaches, will have vanished for ever. These meanwhile disaffected to English rule will not have been conciliated in the least. It is not this, but something quite other than this, reaching out in quite another direction, which they desire; while those to whom the English connexion is the dearest, alienated, estranged, offended, will cherish, as only strong men can cherish, a deep—at the decisive moment it might prove a fatal—sense of the wrong which has thus gratuitously been done them.

After some remarks on the inconvenience of the present representation of the Irish Church in the House of Peers, the Archbishop concluded with a practical exhortation to his clergy.

#### DR. UNDERHILL ON JAMAICA.

At a meeting held in Leeds last week, on behalf of the Baptist Missionary Society, the Rev. Dr. Underhill made the following remarks on the subject of Jamaica. He said:—

I have had great pleasure in hearing the testimony that Mr. Harvey has given to-night, to the conduct of the Baptist missionaries in Jamaica during the recent disturbances there, more especially as, being unconnected with the Baptist body, Mr. Harvey's testimony will be regarded as quite impartial and independent. I hope I shall be able to show you that no blame whatever attaches to the Baptist missionaries for the late rebellion. The conclusions to which I came during my visit to Jamaica were the same that Mr. Harvey has told you to-night, for, taking into consideration the events that have happened since emancipation in Jamaica, I think the people have advanced in civilisation. In a conversation I had with Sir Charles Darling, Mr. Eyre's predecessor, he said to me that if anyone wished to see the beneficial results of emancipation, let him go there to see. We do not stand alone with such testimony as this. It is important to know what was the condition of the people before the late outbreak. In the evidence given by Mr. Eyre before the Royal Commissioners he stated that in November, 1864, he went through different parts of the island, and found the inhabitants animated by the same spirit of loyalty, kindness, and hospitality. They lined the road along which he passed, and filled his carriage with flowers, and made other manifestations of loyalty and devotion to him. And yet these were the very people who were shortly afterwards in rebellion! What, then, was the reason of so sudden a change within one short year? Mr. Eyre, moreover, says the entire colony has long been and still is a volcano which may at any moment burst. We have here two very opposite statements. Let us examine the facts of the case. We have Mr. Eyre's statement that the rebellion was entirely unprovoked; we have also upon the same authority the statement that the negroes had positively no grievance at all, either in the character of the Legislature or the condition of things in the island. I think I can show you what the causes really were. How has the island been governed? For thirty years it has been in the hands of the Legislature, which was in existence when emancipation was effected. The House of Assembly, which was established in the reign of Charles II., and has consequently had an existence of about 200 years, has had an absolute control of all affairs in the island, and has not been subject to much control from the Government of this country. How has it employed this authority? and who are the men who constitute it? It was made up of very unfit persons. Earl Grey tells us that it used the powers which it had of collecting the revenue to benefit its friends and injure its enemies. Mr. Eyre says that representation exists but in name. 436,000 of the population had no voice in returning the representatives, and only about two thousand persons took part in the elections, whereas if the names of all who were entitled to vote were entered on the registrar, there would be a constituency of about 47,000. The Legislature has not legislated for the good of the inhabitants of the island. Lord Grey says that during the six years in which he was in office, not a single law for the benefit of the people was passed by the House of Assembly. I have examined upwards of two hundred acts, and I must say that during Mr. Eyre's governorship only one Act was passed for the elevation of the people. Nearly all the representatives were placemen. The patronage in the hands of the Government was about 90,000*l.* a-year, from which you may judge of the corrupt influence that could be brought to bear on the Legislature. Seated on the bench were such men as a Mr. Macpherson, who forged a number of cheques; another member who had stolen a large sum of money; another who had misappropriated about two hundred pounds which had been entrusted to his care for mending the roads of the parish; and when one of the members challenged the Legislature to bring the latter to

trial, he said they dare not do it, for there was not one of them who had not done the same thing. One of the representatives at one time purchased all the lucifer matches he could, and then persuaded the House to impose a heavy duty on the importation of that article, thus making a good profit out of the transaction. The taxation was, too, very unfairly imposed. It bore with especial weight upon certain classes more than upon others. Thus there was a heavy tax upon fish, of which the poor people eat a large quantity. There was also a tax on immigration. The planters imported a great many coolies from India and China, and although their labour displaced the black people, the latter were compelled to pay part of the tax on their importation. Another great grievance is the Established Church, which is supported by payments from the Exchequer to the extent of one-eighth of the revenue, while about four-fifths of the people never enter the church doors, and yet are obliged to contribute to its support. The strangest part of the matter is, that while Mr. Eyre blames our brethren for speaking against the Establishment, he himself actually disapproves of it. But, besides these grievances of a bad Government, unequal taxation, and the Established Church, there is another, which I think, is the root and cause of the rebellion at Morant Bay. Nothing touches a people more than injustice, and especially in a court of law; but it is notorious that in petty courts, where complaints are made by servants against their masters, and *vice versa*, we have the most remarkable accounts of the manner in which justice is administered. There are now left only four or five stipendiary magistrates, so that the administration of justice is left almost entirely to unpaid magistrates, who are the owners or overseers of estates, and who are generally concerned in the trials between master and servant. For instance, in the case of a dispute between a negro and a master or overseer, who was also a justice, the letter would leave the bench, while his brother overseer would decide the case, generally in his favour, and then, if there was a case in which the latter was concerned, he would give place to his friends, who would then return the kindness of the other. Mr. Justice Ker says that the system of an unpaid magistracy is very unsatisfactory; for out of 270 magistrates he thinks that more than one-half are utterly unfitted for the position, either by want of education, social position, or capacity. The cost of obtaining justice is very great to a poor man, no case costing less than seven shillings, and being frequently delayed time after time until the poor people often despair of having their cases heard. As proof of the manner in which justice is administered, I need only refer to the fact that in some parts of the island the people have established private courts of justice for the settlement of disputes amongst themselves, though, of course, these were of no avail in cases between themselves and their masters or overseers. The rebellion commenced with an instance of bad administration of justice, for the fact was the people had endured this kind of tyranny until they could endure it no longer. The whole cause of the painful event, of which Jamaica has lately been the scene, may be summed up in the word misgovernment. But in all this, what has become of the Baptist missionaries and the charges made against them in the *Times* newspaper and elsewhere? Why, when they wished to give evidence before the Commissioners respecting their conduct, the latter said they could not hear anything in their defence, simply because they had nothing against them. Our brethren are thus freed from all blame and from the calumnious imputations laid upon them by the late Governor. As proof of the beneficial influence they have exercised, I may state that until the last few months, in fact, since the rebellion, there has been no Baptist mission station at St. Thomas-in-the-East, where the rebellion first broke out. Now, however, a missionary has been sent out, and a mission station is being established at Morant Bay, much assistance having been rendered by the neighbouring planters, who have for some time been urging us to commence operations, and one of whom has offered to give a piece of land. And why is this? Because wherever there were Baptist missionaries in the island there was peace and order, while anarchy and disorder prevailed elsewhere. I must, however, do the Colonial Office the justice to say that since the passing of the Act of Emancipation it has been the friend of the black man. The Home Government has now complete control of the Jamaica Government. I have great confidence in the new Governor, Sir J. P. Grant, and I believe he will do what is just, and that these petty sessions courts will shortly be removed, and that a more impartial administration of justice will be established.

After an earnest appeal for assistance to the missionaries during their arduous labours, Dr. Underhill concluded amid loud applause.

The *Morning Post* says, Dr. Pusey is about to follow up his celebrated "Eirenicon" by another volume which will shortly appear, entitled, "Cannot Rome Give Authoritative Explanations which the English Church can Accept?"

THE TABERNACLE ORPHANAGE.—The *South London Press* confirms, on Mr. Spurgeon's authority, the statement that he had been offered 20,000*l.* to found an orphanage, but the donor is not the Duchess of Sutherland.

STATE-APPOINTED PRAYERS.—"R. S. P." writes to the *Pall Mall Gazette* to ask why his rector (and he dare say half the rectors in the Clergy List) does not notice the present calamitous weather by reading the prayer "for fair weather." This neglect, he says, is all the more vexatious when we have to listen to the two long archiepiscopal prayers for relief from a plague that may be said to have ceased, and from an epidemic that has, thank God, never caused "a great mortality." Meanwhile, he adds, Dissent does not wait for the tardigradous action of superior authorities, but puts up a suitable prayer, as his wife, who was persuaded to go to a Baptist chapel in the evening, tells him.

PARTIES IN THE CHURCH OF ENGLAND.—A correspondent of the *Christian World*, who thinks that Puseyism is taking the place that Evangelicalism had some twenty years back, says:—"I regard Evangelicalism alone as responsible for the present rage in this direction, especially amongst the young and ardent,

Hitherto Evangelicalism has been so much identified with mere doctrinal talk, with sensation preaching, with self puffing in the press, with struggling for supremacy, and with casting stones one at the other, and, too often, with unchristian, unscrupulous opposition to Puseyism, that it has forfeited its old place and power. Let it aim rather at unobtrusive usefulness, and it will regain its lost ascendancy. Had Evangelical Christians done their duty, both High-Churchism and Roman Catholicism would not have made such way as they now have."

**INTOLERANCE IN SEVILLE.**—A letter from Seville in the *Temps* gives an extraordinary account of a decree which the governor of that city is endeavouring to carry out, by which heavy fines are levied on all who say anything which is deemed irreverent of the Virgin, or of sacred things, or of Catholic dogmas. According to the writer the English visitors are especially annoyed by this legislation. Some of the expressions which are prohibited are those, it is hinted, with which Englishmen are proverbially liberal. One day an Englishman passes the host and omits to kneel—he is fined. He passes a church or a cross and keeps on his hat—a fine. Already, it is stated, one Englishman refused obedience, and, calling his fists to his aid, freed himself alike from the policeman, the fine, and the lock-up. A Prussian, the other day, thinking of the laurels of his King, was guilty of disobedience, and claimed his nationality as a Prussian as a defence, but this seems to have been bad policy, for the fine in his case was doubled.

**CHURCH AMENITIES TO DISSENT AGAIN.**—At no matter where—the clergyman met with a little girl in the churchyard. Entering into conversation with her, he inquired what school she went to, and upon learning it was a British or Dissenting school, he charged her immediately to leave the churchyard, for, he added, "It is consecrated ground." At B—H—there is a small chapel, supplied from a distance of several miles, and, because of the effect of illness, it became desirable that the supply should go and reside in said village. A small house became vacant there, and application was made to the owner (a titled lady) to let it to the Dissenting preacher, to which she replied she had no objection herself personally, but it would be so great an offence to Mr. M. (the clergyman) that she could not do it; and it was added by those who well knew, that no Dissenting minister would be allowed to live in that village. —From a Correspondent.

**THE CONGREGATIONAL UNION OF ENGLAND AND WALES.**—The autumnal session of the Union will be held at Sheffield on October, the 8th, and following days, under the presidency of the Rev. Newman Hall, LL.B. During the sittings papers will be read on the following subjects:—"On the Memorial Hall," by the Rev. John Corbin; "On the Best Methods of Conducting Public Worship," by the Rev. J. S. Pearsall; "On the Duties and Advantages of Pastoral Visitation," by the Rev. R. A. Redford, M.A., LL.B.; "On the Press in relation to our Denomination," by the Rev. J. B. Paton, M.A.; "On the Importance of Churches Co-operating with County Associations," by the Rev. George Wilkinson. Representatives from the Congregational Unions of Scotland and Ireland will address the assembly. It appears from the circular of the Rev. Dr. Smith that the railway companies have declined the request of the committee for the reduction of fares which has been so generously conceded by a number of the railways on previous occasions.

**THE PAYMENT OF THE IRISH CATHOLIC CLERGY BY THE STATE.**—"An Irish Catholic," in a letter to the *Daily News*, says:—"One of your correspondents during the present month has expressed his belief that if the Roman Catholic priesthood were paid by the Government, the great mass of Irish Catholics would be perfectly satisfied. I have reason to believe that in this opinion the writer is utterly mistaken. On the direct contrary, the Irish Catholics in general would look on the State support of their clergy as a dire calamity, and would withdraw their confidence from any clergyman who accepted it. What we want is not to be cursed with a State endowment for our clergy, but to get rid of the intolerable nuisance of a State Church whose members, amounting to not quite 12 per cent of the Irish population, dishonestly monopolise the whole of the Irish ecclesiastical state property. The spiritual interests of Catholicity have fared so well under a system of voluntarism that has now had a trial of more than three centuries, that no Catholic, unless he be utterly indifferent to those interests, would consent to encumber his Church with the golden fetters of the State."

**THE BISHOPRIC OF NATAL.**—The arrangements which were made for consecrating a bishop who should have the oversight of the clergy in the diocese of Natal have come to a sudden and unexpected close. When Dr. Gray, the Metropolitan of South Africa, passed the sentence of deposition upon Bishop Colenso, it was arranged that another bishop should be consecrated, and the Rev. F. H. Cox, B.A., of Cambridge, incumbent of a church in Hobart Town, was selected as the future bishop of Pieter Maritzburg, it being thought desirable not to take the title of Natal. Mr. Cox accepted the appointment, and was about to leave Tasmania when the reports of the proceedings of the last sitting of Convocation reached him. It will be remembered that a series of questions were put to the Convocation by the Bishop of Capetown on the subject of communion with Bishop Colenso, but the bishops did not give a direct answer to the questions proposed to them. This seems to have frightened Mr. Cox, who immediately wrote to the Archbishop of Canterbury to withdraw his consent to

become the new African bishop. Another reason which seems to have weighed with Mr. Cox was that the Society for the Propagation of the Gospel has placed its missionaries under the jurisdiction of the Bishop of Capetown, taking no notice of any other bishop that might be appointed.

**THE CONGREGATIONAL MEMORIAL HALL.**—At a meeting of the Executive Committee of the West Riding Home Missionary Society and Congregational Union, held at Leeds, on the 3rd inst., especially to consider what action the Congregationalists of the West Riding should take to promote the erection of the Memorial Hall in London, it was agreed that a central meeting should be held in Leeds to receive a deputation from London on the subject. This meeting was held in the Queen's Hotel on Tuesday, and was attended by numerous influential members of the body. The chair was occupied by Mr. John Crossley, of Halifax; and Mr. J. Remington Mills, M.P., and the Rev. Thomas Binney, attended as a deputation. The chairman pointed out the great importance of the scheme, in its double aspect of providing a memorial and a centre for all the business of the church, and expressed his hope that the call for aid would be liberally responded to by the West Riding. Mr. Mills then made a statement on the subject, to the effect that a most eligible freehold site had been secured between Bow-lane and the new street leading from Cannon-street to the Mansion House; that the cost of site and building was estimated at between 70,000*l.* and 75,000*l.*; and that of this sum about 50,000*l.* have already been promised. The Rev. T. Binney also briefly addressed the meeting. On the motion of Mr. J. Law, of Bradford, seconded by Mr. R. Crossley, it was resolved, "That this meeting having heard with satisfaction the full and distinct statement of the gentlemen representing the Memorial Hall Committee, and rejoicing that that important enterprise has met with such support that two-thirds of the required amount have been promised, recommends a special effort within the West Riding towards the full accomplishment of the object." A committee, with Mr. Conyers, of Leeds, as its convener, was appointed. On the motion of the Rev. Dr. Campbell, seconded by Mr. E. Baines, M.P., a cordial vote of thanks was given to Mr. Mills and Mr. Binney for their exertions in the cause, and for the information they had given on the subject. These gentlemen briefly replied, and the meeting then separated. —Leeds Mercury.

**DIVISIONS AMONG THE BAPTISTS.**—In addition to the old and well-known division of the Baptist churches into the two denominations of "Particular" and "General," there are numerous other subjects upon which our body is divided in doctrine and practice. One of these is the division upon the question of communion, forming "strict," and "open," or "union" churches, and here again there is another division, some churches admitting the unbaptized to communion only, and others to full membership. Then there is a great division in the Baptist body upon the subject of doctrine; in most of the towns and villages there being a church or churches entirely separated from their professed brethren, and from all united Christian work, upon the ground of difference upon the doctrines commonly called Calvinistic. The churches holding what are called High views are in the habit of calling the other churches,—although professedly Particular—General, hold no fellowship with them, and withhold all support from the various missionary and denominational societies. Amongst the High churches again there are several parties, separated quite as much from each other as from the so-called Generals, and distinguished by their following certain leaders, such as the followers of the late William Gadsby and their *Gospel Standard*, who form a considerable body in many parts of the country, the ministers of which are distinguished by freedom from the contamination of a college education, and the members by extreme ignorance and consequent narrowness of mind. The other churches of High views are principally in London and the neighbourhood, and have leaders in James Wells, J. Foreman, and others. An increasing body of Baptists are the admirers and the would-be followers of Mr. Spurgeon; but that gentleman has shown a commendable desire to promote union among the churches and not division. Another painful cause of disunion and separation has arisen in many churches from no difference of doctrine, but from personal dissensions among the members, resulting frequently in the formation of small, feeble, lifeless churches, unable to support a minister, to carry out any Christian work, or to develop, either amongst themselves or their fellow-men, the active virtues of the Christian life. In one large manufacturing village with which we are acquainted, one church has been in this way split into six different and opposing sections, presenting a cause of scandal and reproach to the Christian name rather than holding forth the word of life. Whatever may be the cause of these lamentable divisions, the result is too apparent in the very limited and inadequate support given to our missionary and other societies, and in the want of largely extended and successful effort for spreading our principles and proclaiming the Gospel of the grace of God to perishing men; also in the miserable pittance upon which many of our ministers are obliged to subsist, crippling their energies and crushing their life and zeal to a point far below zero. —Baptist Magazine.

**NORTH STAFFORDSHIRE CONGREGATIONAL UNION.**—The half-yearly meeting of this body was held on Tuesday, in the Independent chapel, Burslem, and was attended by the various ministers and delegates of the Congregational chapels in North Staffordshire,

and by Joshua Brough, Esq., treasurer, and the Rev. J. Hankinson, secretary, both of Leek. A devotional service was held, conducted by the Rev. J. Mills, of Cheshire; after which the business of the union commenced, the chair being taken by the Rev. D. Horne, B.A., of Hope Chapel, Hanley. Grants were made to the smaller chapels; the Congregational chapel at Dale Hall, near Burslem, was unanimously admitted into the Union, &c., &c. After the morning sitting, the ministers and delegates adjourned to the schoolroom, where dinner was provided, after which the business was resumed, and a discussion arose as to the best means of extending Congregationalism to villages when needed. It was suggested to unite with the Home Missionary Society, and, in order to bring the matter to a practical issue, it was moved, seconded, and carried unanimously, to hold a meeting at Hanley, and invite Mr. Samuel Morley and the Rev. J. H. Wilson, in order to elicit from them the best means of extending help to those districts in North Staffordshire which most required it. The business meeting was brought to a close by the Rev. J. Lawrence, of Stone, engaging in prayer, after which an adjournment was made to the schoolroom, where tea was partaken of.

## Religious Intelligence.

### BATTERSEA CONGREGATIONAL CHURCH.

The laying of the memorial stone of this new Congregational Church, now being erected in Battersea, took place on Monday afternoon, September 17. The building occupies a prominent position in the Bridge-road, facing the road leading to the south-western gate of Battersea Park, and is within a short distance of the Lower Wandsworth-road, which has now become the main thoroughfare through Battersea. It will be a Gothic building of the Byzantine type, designed by Mr. Henry Fuller, and is, we believe, an attempt to erect a church in harmony with the simplicity of Congregational worship, and has therefore been studiously kept free from the affectations of the florid type of Gothic so frequently adopted, and now become so very hackneyed. The church is to be capable of containing 500 hearers on the ground floor, and the walls will be sufficiently high to admit of the future introduction of galleries. Ample room has been secured for the erection of schools when the church is completed. The contract for the building has been taken by Mr. Sawyer, of Dulwich, at 3,461*l.*, and the cost of purchasing the freehold, architect's commission, &c., will make the entire expense amount to about 4,100*l.*

The weather, which up to Monday morning had been very wet, happily cleared up, and a fine bright afternoon induced the attendance of a large company of ladies and gentlemen, including most of the neighbouring Nonconformist ministers. A hymn having been sung, the Rev. P. Bailhache read a passage of Scripture (1 Chron. xxii. 10—18), and the Rev. J. M. Soule offered prayer.

The Rev. J. SCOTT JAMES then explained the origin and design of the work thus begun. It had originated through the efforts of the Surrey Congregational Union, a society established about three years ago to aid our smaller churches in maintaining an efficient ministry, and to plant new churches in those districts where the cause of Christ seemed to require them. Their attention was directed at an early period to Battersea, and religious services were commenced in the Lammas Hall on January 1, 1865, and conducted by various ministers of the county. Subsequently, he (Mr. James) was invited to become minister. The Surrey Congregational Union not undertaking to build, a number of gentlemen were invited to co-operate with him in raising a structure in which to worship. After much anxious work and some delays, they were happily able to bring the work to this stage. Mr. James then, turning to Mr. Rogers, said:—"It may be thought by some that we have erred in asking you, a minister, to occupy a post usually assigned to a layman; but those only will entertain this opinion who know nothing of the kind interest which you and your congregation have taken in this work, and the substantial help which you have given it. I have, therefore, much pleasure in requesting you to lay the memorial-stone of our new church."

A silver trowel, suitably inscribed, was then handed to the Rev. J. G. Rogers, and that gentleman then proceeded to lay the stone, in which had been placed a bottle containing an account of the origin of the church, and a copy of the *Patriot*, *Nonconformist*, and *Christian World* newspapers. This being done, Mr. ROGERS addressed the assembly, remarking that the reason for commencing such a work was to be found in the aspect of the neighbourhood around them, whilst the railway and other causes were sure to bring to that locality a far greater influx of people, so as greatly to increase the already populous district. He strongly approved the system of raising places of worship simultaneously with the growth of the population, and not to wait until it was entirely populated, and the religious instruction of the people unprovided for. That sanctuary was not raised to teach men there is a God—all nature showed that—but simply to republish the lesson. When men were so deeply absorbed in worldly interests for six days of the week, there was no little danger that spiritual matters might be forgotten altogether. They needed to be reminded of this also because there was an antagonistic science, which was godless in its spirit though apparently devout in its temper and tone, and which was striving to thrust God out of His own world and reduce the operations of nature to a

system of blind, unintelligent law, which would cause man, instead of worshipping the Infinite, to bow down and do homage to his own intellect. Therefore should there be continued a faithful publication of the truths of God, His claims to human adoration, the love of Christ, the teaching of the Gospel and of those grand social and political principles which it enunciated. He then alluded to several of the prevailing religious errors of the present day, gave a brief exposition of the aim and spirit of Nonconformity, and concluded with the prayer that God would bless and prosper His work in this place, and that the Divine Shekinah might fill it with His glory.

The Rev. J. PILLANS, secretary of the Surrey Congregational Union, then gave a brief address, and concluded with prayer.

In the evening a highly interesting meeting was held in the Lamas Hall, the Rev. J. Scott James presiding. The Revs. J. G. Rogers, J. S. Pearsall, W. Roberts, P. H. Davison, and J. Allport, Esq., and W. W. Bean, Esq., addressed the meeting.

The amount of contributions at the close of the day stood as follows:—The Rev. J. G. Rogers promised to collect among the friends at Clapham 300*l.* in addition to the 500*l.* already promised by various members of his congregation; Samuel Morley, Esq., 500*l.*; London Chapel-building Society, 500*l.*; and about 300*l.* from other friends; making a total of 2,100*l.* There remains, therefore, 2,000*l.* still to be obtained.

**NORWOOD.**—The Rev. Wm. Knibb Lea, formerly of Amoy, in China, and well known in connection with the London Missionary Society, has accepted the pastorate of the Lower Norwood Independent Church, vacant by the death of the late Rev. Benjamin Kent.

**ROBERT-STREET CHAPEL, GROSVENOR-SQUARE.**—On Wednesday, the 19th of September, 1866, the Rev. James Robertson Ross, B.A., was recognised as the pastor of the church assembling in the above place of worship. The Rev. J. Clifford, M.A., LL.B., read the Scriptures and prayed. The Rev. J. Guthrie, M.A., presided, and preached an excellent sermon from Isaiah liii. 1, "Who hath believed our report? and to whom is the arm of the Lord revealed?" One of the deacons stated the reasons why the church had invited Mr. Ross to be the pastor. The Rev. R. Hamilton proposed the questions to the pastor elect, which were most satisfactorily answered. He then asked the concurrence of the church to Mr. Ross's appointment, which was most cordially responded to by show of hands. The ordination prayer, with imposition of hands, was offered by the Rev. R. D. Wilson, of Craven Chapel. The Rev. J. Guthrie gave the charge to the minister. The Rev. R. Hamilton addressed the church. The Rev. H. B. Ingram, of Wardour Chapel, closed the interesting and instructive service with prayer. The Rev. W. Wrightson, D.D., and the Rev. H. R. Davies were also present, and took part in the service.

**STREET, SOMERSET.**—A schoolroom being much needed in connection with the Independent chapel in this place, an effort has lately been set on foot to build one; and at the same time it was deemed desirable to attempt the erection of a dwelling-house for the minister. On September 11th the foundation-stone of the latter building was laid by H. O. Wills, Esq., of Bristol. Among those present were the Revs. E. H. Jones, Bridgwater; C. R. Howell, Wells; J. Lambert, Glastonbury; F. J. Perry, Oak-hill; C. Jupe, Esq., Mere, &c. The Rev. E. H. Jones commenced the proceedings by giving out a hymn; after which Mr. Wills said he was very happy to be among them on such an auspicious occasion. He had laid twenty-seven foundation-stones of chapels and schoolrooms, but not one before of a minister's house. He, however, quite approved of the movement, and thought they were setting other churches a good example. After singing and prayer, the company adjourned to the chapel, where a goodly number partook of a well-provided tea, after which a public meeting was held, when the chair was taken by H. O. Wills, Esq., who offered some practical remarks on the obligations of churches to their ministers, and the manner in which they should be fulfilled. Mr. Wills having to leave at an early stage of the meeting, the chair was supplied by C. Jupe, Esq. After some remarks from the Rev. C. R. Howell, the Rev. F. J. Perry spoke in feeling terms of the decease of the Rev. J. Morris, of Glastonbury, who had taken a deep interest in the cause at Street from its commencement, and was announced to attend this meeting, but had since been taken away to the enjoyment of his reward. The Rev. W. Mead, Somerton, and Mr. T. Gallop, also addressed the meeting. Votes of thanks to the persons who had kindly taken part in the proceedings having been unanimously carried, the meeting terminated with prayer. The cost of the plans to be erected will be nearly 400*l.*, towards which 140*l.* have yet to be raised.

**MELKSHAM, WILTS.**—On Wednesday, September 12th, the Rev. H. Young (late of the Congregational Institute, Nottingham) was publicly recognised as pastor of the Congregational Church in this town, in connection with the autumnal meeting of the Wilts and East Somerset Congregational Union. Notwithstanding the unfavourable weather, there were friends present from Chippenham, and from Trowbridge, Devizes, Holt, Laycock, &c., to show their sympathy and good feeling towards the young pastor and his congregation. The afternoon service was opened by the Rev. R. Dawson, B.A., Devizes, giving out a hymn, and the Rev. J. H. Wood (Baptist), Melksham, read a portion of Scripture and offered a prayer. The Rev. H. M. Gunn, Warminster, being unable to

be present, the Rev. T. Mann, Trowbridge (secretary of the Union) occupied his place. He asked the appointed minister for a statement of his theological positions, which were satisfactorily responded to by the Rev. H. Young. The Rev. W. Smith, Holt, offered the ordination prayer. In the unavoidable absence of the Rev. B. Paton, M.A., Nottingham Institute (Mr. Young's late tutor), the Rev. E. G. Hart, M.A., Chippenham, delivered the charge to the minister from Coloss. iv. 17. After singing, the Rev. Mr. Dawson offered the closing prayer. A public tea-meeting was held in the Town Hall at five o'clock, and despite the rain, more than 200 persons were present. A short address was delivered by C. Jupe, Esq., of Mere. The public meeting of the Union was held at the chapel at 6.30., which was filled with members of various denominations. The Rev. J. Mitchell (Wesleyan), Melksham, opened the Service; after singing and reading a portion of Scripture he offered prayer, and was followed by the Rev. J. Gilbert, Westbury, Wilts, who delivered an address "On the Mutual Obligations of Ministers and Members of Christian Churches." After singing, the Rev. T. Mann delivered an elaborate address on "Church Edification and Church Extension," and was listened to with profound attention. Mr. Young, the newly-recognised pastor, then expressed his thankfulness to Almighty God for the flattering terms and encouraging manner he was that day received by all classes, and the ministers and members of other Christian churches who were present. After singing, prayer was offered by the Rev. J. H. Taylor (Mr. Young's colleague), and thus closed one of the most satisfactory and encouraging meetings held in connection with this place of worship for many years. Before Mr. Young's settlement, the chapel had been for four years without a stated minister, and the congregation had greatly dwindled. Now the vacant seats are filling, Christian unity prevails, and at the present moment there are pleasing signs of a good work going on among the people. At the close of the service collections were made in aid of the home mission work of the Union, and a goodly sum was subscribed.

**ST. HELEN'S.**—The Rev. William Garrett Horder, of Cheshunt College, has accepted the invitation of the Congregational Church, St. Helen's, to become the pastor of the new church at Peaseley Cross, and will commence his ministry on Sunday, October 7th.

**MANCHESTER, ZION CHAPEL.**—The church at Zion Chapel, Manchester, having invited the Rev. S. B. Driver, of the Lancashire Independent College, to become the assistant of their pastor, the Rev. James Gwyther, he has accepted their very cordial invitation.

**MANCHESTER, GROSVENOR-STREET.**—The Rev. H. J. Betts, of Bradford, Yorks, has accepted the cordial and hearty invitation of the church at Grosvenor-street, Manchester, lately under the charge of the Rev. Arthur Murrell, to become its pastor, and purposes entering upon his stated labours there on the first Lord's-day in October.

**KINGSTON, DEVON.**—This considerable village has a very handsome church, for the country, since its recent renovation, but, unfortunately, the services performed in it are tainted with the prevailing practices of the day, and savour very much of Romanism. That the fine church and its "flowery" services are not relished by a great number of the inhabitants is very patent, for the Wesleyans have a chapel here, and the Independents have recently erected a very neat place of worship, capable of seating about 200 persons. It was built by Messrs. Bearn and Murrin, of Newton, in the Gothic style, at a cost of nearly 400*l.*, the principal portion of which was defrayed by T. Pincent, Esq., of Greenhill.—*Western Times.*

**SYDNEY.**—The second anniversary of the Rev. John Graham's pastorate of the Pitt-street Church was celebrated by a public meeting, held on the 4th of August. The pastor presided. The report read showed that 164 members had been added to the church during the last two years, and that the number now on the books was 444. The income for the year, in connection with the different organisations of the church, had been 5,419*l.* 10*s.* 7*d.*, inclusive of 266*l.* 14*s.* 11*d.*, contributed to the London Missionary Society, 231*l.* 17*s.* 2*d.* to the Missionary Society, and 3,050*l.* 1*s.* 6*d.*, the amount paid towards enlarging the church. It was, however, irrespective of the sum of 3,500*l.* paid for the land prior to the beginning of the year.

**GILDERSOME.**—An elegant and commodious place of worship in connection with the Baptist denomination has been erected in the village of Gildersome, Yorks. It was opened in May by the Rev. C. Vince, but the decorations, &c., have only just been completed. The building is in the Italian style of architecture, and presents a very imposing appearance. The total cost is nearly 2,500*l.*, towards which 2,044*l.* have been received. Nearly 100*l.* is still owing in subscriptions, leaving a debt of about 300*l.* The chapel will accommodate 700 persons, and two-thirds of the sittings are already appropriated. The chapel is considered one of the most beautiful village chapels in the district, and has been erected from designs furnished by Mr. James Simpson, of Leeds. The Rev. John Haslam is the pastor of the church.

**WOODHAM FERRIS, ESSEX.**—Anniversary and ordination services were held in the Congregational chapel, Woodham Ferris, on Thursday, the 20th inst. In the afternoon an impressive sermon was delivered by the Rev. John Foster, of Plaistow, the Revs. T. Hayward and J. Dewanap taking part in the service, at the close of which a collection was made on behalf of the chapel funds. Tea was afterwards provided by

the ladies in the schoolroom, to which a goodly number sat down. In the evening the Rev. W. D. Attack was recognised as pastor of the church meeting in the above place of worship. The Rev. J. Foster commenced with reading the Scriptures and prayer; the usual questions, to which very satisfactory answers were given by Mr. Attack, were asked by the Rev. J. Dewanap, of Witham, who also offered the ordination prayer. The Rev. J. G. Hughes, of Maldon, delivered the charge to the minister, and the people were addressed by the Rev. Thomas Hayward, of Roehford. The Rev. William McPhail, of Wickford, also took part in the service.

**IPSWICH.—TURRET-GREEN CHAPEL.**—On Wednesday evening, this place of worship, which had for some time been closed whilst extensive alterations and additions were being made, was reopened. The Rev. T. M. Morris, minister of the place, preached an appropriate sermon to a large congregation. The chapel has now a very chaste and elegant appearance. In the rear of the chapel a large room for week-night services and Sunday-school use extends the entire width of the premises. Above are several class-rooms, including one for infants. The whole of the additions and alterations have cost about 800*l.* On the following evening there was a tea-meeting, at which about 500 persons were present. Mr. Morris took the chair, and Mr. W. Bayley made a financial statement, after which the greater part of the sum expended was subscribed. A selection of sacred music was played on the new organ, interspersed with short speeches. In one of the intervals, Mr. E. G. Roohe presented to Mr. Morris in the name of the young persons belonging to the congregation, a very handsome and valuable quarto pulpit Bible, in which was placed the following inscription:—"Presented by the young people of Turret-green Chapel to the Rev. T. M. Morris, in gratitude for his devoted zeal and valuable instruction in the knowledge of the Gospel of the Lord Jesus Christ."

**BURLEIGH.**—Services in connection with the recognition of the Rev. J. C. Sargent, late of Wyken, as pastor of the Baptist Church, were held on Monday and Tuesday, the 17th and 18th of September. On Monday evening a sermon was preached by the Rev. W. B. Dames, of Coventry. On Tuesday a tea-meeting was held in the Burleigh Sunday-school (which was kindly lent for the occasion). About 230 sat down to tea, after which a public meeting was held in the Baptist chapel. In the unavoidable absence of T. Pinder, Esq., Mr. E. Boon, a deacon of the Independent church, fulfilled the duties of chairman, and in the name of the church he represented gave Mr. Sargent a welcome to the neighbourhood. Mr. E. Coleman, one of the deacons, then stated the circumstances which led to the invitation of Mr. Sargent, after which Mr. Sargent gave a short sketch of his religious life, his religious views, and the reasons that induced him to accept the invitation to the pastorate. Prayer for the Divine blessing was offered by Mr. Parks, and addresses delivered on suitable subjects by the following ministers:—T. Baynard, of Bristol College; H. Pickersgill (Independent), of Tunstall; W. B. Dames, of Coventry; and R. Johnston, of Hanley. During the evening select hymns were sung by the choir. The whole of the proceedings were satisfactory.

**RESIGNATION OF THE REV. WILLIAM HUDSWELL.** Many of our readers will regret to learn that on Sunday morning this useful and highly-esteemed minister preached his last sermon as the pastor of Salem Chapel, in this town. His intimate friends observed with sorrow how his health and strength visibly failed during the last two or three years; and they foresaw that his public activity could not be prolonged for any great length of time. He began his ministry in Leeds in the year 1832, and on the very day of his taking leave of his congregation he completed the thirty-fourth year of his pastorate in this town. In addition to discharging the duties of his pastorate, Mr. Hudswell took an active part in many of the public religious movements of the day—was secretary to the Leeds district of the West Riding Home Missionary Society for twenty-one years, and to the Leeds auxiliary to the British and Foreign Bible Society for the last seventeen years. The service held in Salem Chapel on Sunday morning was of a very solemn and interesting character. The chapel was quite filled by an attentive congregation. Mr. Hudswell took for his text 1 Thessalonians ii. 19, 20, and gave a brief account of his ministerial labours, stating that during the time he had laboured there about 800 persons had been admitted into the fellowship of the church.—*Leeds Mercury.*

**STEBBING, ESSEX.—RECOGNITION AND REOPENING SERVICES.**—These services were held at Stebbing on Tuesday, the 18th instant. The Rev. James Bainton, late of Hackney College, was anxious to inaugurate his ministry at Stebbing with the thorough renovation of the old Meeting-house, and found a ready and generous response to his wishes on the part of the church and congregation. At a cost, therefore, of about 400*l.*, the building has been remodelled, the exterior presenting a respectable, and the interior a handsome appearance. The old-fashioned pews have given place to comfortable benches, the clumsy pulpit has been supplanted by a light and elegant erection, and at its base a convenient platform has been constructed. The chapel has been renovated throughout. An opening service in the morning of the day was conducted by the Rev. W. Outhbertson, of Bishop's Stortford, who preached from Psalm cxxi. 5. A public dinner was held in the British schoolroom at its close; J. Perry, Esq., of Chelmsford, presiding. Complimentary speeches were delivered, allusion being specially made to Mr. Bainton, Mr. Pertwee,

Chelmsford, architect; and Mr. Gardner, Coggeshall, builder. The recognition of Mr. Bainton took place in the afternoon, the chapel being crowded to excess. The Rev. A. Goodrich, of Braintree, opened the proceedings with prayer, and was followed by the Rev. S. Ransom, professor of Hebrew, Hackney College, who delivered a discourse "On the Nature of a Christian Church." The Rev. H. Gamidge, of Dunmow, proposed the usual questions; the Rev. W. Tyler, of Mile-end New-town Chapel, offered the ordination prayer, and the Rev. S. McAll, President of Hackney College, delivered the charge. A public meeting was held in the evening, the chapel again being thronged. Edward Grimwade, Esq., of Ipswich, occupied the chair, and delivered a telling speech. The Rev. J. Bainton read a brief and interesting sketch of the foundation and progress of the church at Stebbing, and speeches were delivered by the Revs. W. Tyler, W. Manches, J. Halsey (London), J. C. Rook (Thaxted), and Mr. T. M. Blackie (Witham). As a proof of the predominance of Congregational principles in the rural districts of Essex we may mention that the shops of the village were closed in the afternoon of the day, and the place presented the appearance of a public festival. The proceeds of the day's collections amounted to about 47l. The congregation and friends had already subscribed 270l. The outlay upon the chapel and repairs of the minister's house amounts to 440l., and a debt of about 130l. still remains. Many ministers from the neighbourhood were present.

#### THE REV. HENRY WARD BEECHER ON RECONSTRUCTION.

The Rev. Henry Ward Beecher has (as we have already stated) given his adhesion in favour of the restoration policy of President Johnson, and of the principles announced by the recent National Union Convention of Philadelphia. The letter in which he explains his views has caused much excitement in the Northern and especially the New England States. It was addressed to the chairman and committee of the Soldiers and Sailors' Convention, the session of which was appointed to take place at Cleveland, in Ohio, and is as follows:—

Peekskill, Thursday, August 30, 1866.

Charles G. Halpine, Brevet Brigadier-General; H. W. Slocum, Major-General; Gordon Grainger, Major-General, Committee:

Gentlemen,—I am obliged to you for the invitation which you have made to me to act as chaplain to the convention of sailors and soldiers about to convene at Cleveland. I cannot attend it, but I heartily wish it and all other conventions, of what party soever, success, whose object is the restoration of all the States late in rebellion to their Federal relations. Our theory of government has no place for a State except in the Union. It is justly taken for granted that the duties and responsibilities of a State in Federal relations tend to its political health, and to that of the whole nation. Even territories are hastily brought in, often before the prescribed conditions are fulfilled, as if it were dangerous to leave a community outside of the great body politic. Had the loyal senators and representatives of Tennessee been admitted at once on the assembling of Congress, and, in moderate succession, Arkansas, Georgia, Alabama, North Carolina, and Virginia, the public mind of the South would have been far more healthy than it is; and those States which lingered on probation to the last would have been under a more salutary influence to good conduct than if a dozen armies watched over them. Every month that we delay this healthful step complicates the case. The excluded population, enough unsettled before, grow more irritable; the army becomes indispensable to local government, and supercedes it; the Government at Washington is called to interfere in one and another difficulty, and this will be done ineptly, and sometimes with great injustice—for our Government, wisely adapted to its own proper functions, is utterly devoid of those habits and un-equipped with the instruments which fit a centralised government to exercise authority in remote States over local affairs. Every attempt to perform such duties has resulted in mistakes which have excited the nation. But whatever imprudence there may be in the method, the real criticism should be against the requisition of such duties of the general Government. The Federal Government is unfit to exercise minor police and local government, and will inevitably blunder when it attempts it. To keep a half-score of States under Federal authority, but without national ties and responsibilities—to oblige the central authority to govern half the territory of the Union by Federal civil officers and by the army—is a policy not only uncongenial to our ideas and principles, but pre-eminently dangerous to the spirit of our Government. However humane the ends sought and the motives, it is, in fact, a course of instruction preparing our Government to be despotic, and familiarising the people to a stretch of authority which can never be other than dangerous to liberty.

I am aware that good men are withheld from advocating the prompt and successive admission of the exiled States by the fear, chiefly, of its effect upon parties and upon freedmen. It is said that, if admitted to Congress, the Southern senators and representatives will coalesce with Northern Democrats and rule the country. Is this nation, then, to remain dismembered to serve the ends of parties? Have we learned no wisdom by the history of the last ten years, in which just this course of sacrificing the nation to the exigencies of parties plunged us into rebellion and war? Even admit that the power would pass into the hands of a party made up of Southern men, and the hitherto dishonoured and misled Democracy of the North, that power could not be used as they pleased. The war has changed, not alone institutions, but ideas. The whole country has far advanced. Public sentiment is exalted far beyond what it has been at any former period. A new party would, like a river, be obliged to seek its channels in the already existing slopes and forms of the continent. We have entered a new era of liberty. The style of thought is freer and more noble. The young men of our times are regenerated. The great army has been a school, and hundreds of thousands of men are gone

home to preach a truer and nobler view of human rights. All the industrial interests of society are moving with increased wisdom towards intelligence and liberty. Everywhere, in churches, in literature, in natural sciences, in physical industries, in social questions, as well as in politics, the nation feels that the winter is over, and a new spring hangs in the horizon, and works through all the elements. In this happily changed and advanced condition of things no party of the retrograde can maintain itself. Everything melts, and parties must march. I hear with wonder and shame and scorn the fear of a few that the South, once more in adjustment with the Federal Government, will rule this nation! The North is rich—never so rich; the South is poor—never before so poor. The population of the North is nearly double that of the South. The industry of the North, in diversity, in forwardness, in productiveness, in all the machinery and education required for manufacturing, is half a century in advance of the South. Churches in the North crown every hill, and schools swarm in every neighbourhood; while the South has but scattered lights, at long distances, like lighthouses twinkling along the edge of a continent of darkness. In the presence of such a contrast, how mean and craven is the fear that the South will rule the policy of the land! That it will have an influence, that it will contribute in time most important influences or restraints, we are glad to believe. But if it rises at once to the control of the Government it will be because the North, demoralised by prosperity, and besotted by grovelling interests, refuses to discharge its share of political duty. In such a case the South not only will control the Government, but it ought to do it.

It is feared, with more reason, that the restoration of the South to her full independence will be detrimental to the freedmen. The sooner we dismiss from our minds the idea that the freedmen can be classified, and separated from the white population, and nursed and defended by themselves, the better it will be for them and us. The negro is part and parcel of Southern society. He cannot be prosperous while it is unprosperous. Its evils will rebound upon him. Its happiness and reinvigoration cannot be kept from his participation. The restoration of the South to amicable relations with the North, the reorganisation of its industry, the reinvigoration of its enterprise and thrift, will all rebound to the freedman's benefit. Nothing is so dangerous to the freedman as an unsettled state of society in the South. On him comes all the spite and anger, and caprice and revenge. He will be made the scapegoat of lawless and heartless men. Unless we turn the Government into a vast military machine there cannot be armies enough to protect the freedmen while Southern society remains insurrectionary. If Southern society is calmed, settled, and occupied, and soothed, with new hopes and prosperous industries, no armies will be needed. Riots will subside, lawless hangers-on will be driven off or better governed, and a way will be gradually opened up to the freedman, through education and industry, to full citizenship, with all its honours and duties.

Civilisation is a growth. None can escape that forty years in the wilderness who travel from the Egypt of ignorance to the promised land of civilisation. The freedmen must take their march. I have full faith in the results. If they have the stamina to undergo the hardships which every uncivilised people has undergone in their upward progress, they will in due time take their place among us. That place cannot be bought, nor bequeathed, nor gained by sleight of hand. It will come to sobriety, virtue, industry, and frugality. As the nation cannot be sound until the South is prosperous, so, on the other extreme, a healthy condition of civil society in the South is indispensable to the welfare of the freedmen. Refusing to admit loyal senators and representatives from the South to Congress will not help the freedmen. It will not secure them the vote. It will not protect them. It will not secure any amendment of our Constitution, however just and wise. It will only increase the dangers and complicate the difficulties. Whether we regard the whole nation, or any section of it or class in it, the first demand of our time is, entire reunion! Once united, we can, by schools, churches, a free press and increasing free speech, attack each evil and secure every good. Meanwhile, the great chasm which rebellion made is not filled up. It grows deeper and stretches wider! Out of it rise dread spectres and threatening sounds. Let that gulf be closed, and bury in it slavery, sectional animosity, and all strifes and hatreds. It is fit that the great men, who, on sea and land, faced death to save the nation, should now by their voice and vote, consummate what their swords rendered possible. For the sake of the freedmen, for the sake of the South and its millions of our fellow countrymen, for our own sake, and for the great cause of freedom and civilisation, I urge the immediate reunion of all the parts which rebellion and war have shattered.

I am, truly yours,  
HENRY WARD BEECHER.

Shortly after the publication of the above letter a number of the leading members of his congregation prepared a communication to their pastor, in which they expressed decidedly their dissent from his views. At Plymouth Church on Sunday, the 9th, a letter from Mr. Beecher, was read, containing the following:—

Neither am I a "Johnson man" in any received meaning of that term. I accept that part of the policy which he favours, but with modification. I have never thought that it would be wise to bring back all the States in a body, at once, any more than it would be to keep them out altogether. One by one, in due succession, under a practical judgment rather than by a wholesale theoretic rule, I would have them readmitted. I still think a middle course between the President's and that of Congress would be wiser than either, but with this my agreement with the President ends.

Mr. Beecher also declares his belief in the justice of the constitutional amendment equalising representation in the Northern and Southern States, and his conviction that the adoption of this should be sought by persistent and wholesome agitation. The correspondent of the *Star* says:—"It has been reported that Mr. Beecher's congregation proposed to cut down his salary one-half, by way of testifying their disapprobation of his course; but they won't do any

such thing, for Mr. Beecher can get along without his congregation much easier than he can without them."

#### Postscript.

Wednesday, Sept. 26, 1866.

#### LATEST FOREIGN NEWS.

Count Bismark, in spite of the illness from which he is said to be suffering, delivered a speech yesterday in the Prussian Chamber of Deputies. The Loan Bill was under discussion, and he urged various reasons—among them the grave aspects of the Eastern question—in support of the proposal that the Government should have ample pecuniary resources at their command. The bill, as modified by an amendment proposed by M. Michaelis, was adopted.

The deposed German Princes are making the best of their situation. The Duke of Saxe-Meiningen, who has abdicated in favour of his son, quits with "profound emotion" the Government, which for five-and-forty years he has ruled with "affection and fidelity."

It has been arranged at Vienna that the Austro-Sardinian treaty of commerce of 1851 will be extended to the whole of Italy for one year. During this period those provisions of the treaty which require modification will be examined.

According to news from Candia, dated the 16th inst., divisions had arisen between the leaders of the insurrection. 4,000 Egyptian troops had arrived in the island, thereby raising the number of the Turkish forces to 30,000. Mehemet Pasha had been named commander-in-chief. Four districts had offered to submit to the Turkish authority.

#### DINNER TO MR. BRIGHT.

The members of the Northern department of the Reform League yesterday entertained Mr. John Bright, M.P., to dinner at the Albion Hotel, Manchester. The chair was occupied by Mr. E. Hoosen, the president, and a magistrate. Among the gentlemen present were Messrs. Edward Beales, Lieutenant-Colonel Dixon, Alderman Romney, Jacob Bright, Ernest Jones, E. O. Greening, the Mayor of Ashton, &c. The first toast was "The Queen and the People," and the next "The Leaders of the People—John Russell and William Ewart Gladstone." The CHAIRMAN then gave "The Health of John Bright," which elicited the most enthusiastic applause; the toast being drunk standing.

Mr. BRIGHT, M.P., on rising to respond, was again greeted with prolonged plaudits. In the course of his speech he said he thought the middle classes would consider at this moment that a bill that advanced as far as household suffrage was in itself, considering all the interests and opinions of the country, a wiser measure for a Minister to propose than that of manhood suffrage, and that they believe that it would give to the country a healthy, honest Parliament. Though they might differ as to the extent to which they should go for Reform, he strongly advocated union and co-operation, and praised the working classes for their toleration in the matter.

They would admit all to work, and we should all work on with perfect unanimity up to the point where the work parts from us and falls into other hands. Make this movement as large as you like; carry it on from the West Riding to Northumberland and Durham; from there to Glasgow; after it has exhibited itself in Glasgow, perhaps, at the beginning of the year it may reappear in greater proportion than ever in London. (Hear.) But let it take any proportions that you please, finally it will become a question for the deliberation of twelve or fifteen men who are the Queen's immediate advisers what shall be the precise measure presented to Parliament. They will have to consider that which is called the Conservative opinion of the country—the timid opinion. (A laugh.) I am not speaking now of those who are passionately against all reform, and who hate the very name of popular power, but I speak of the section, much larger, that lies between us and them, who are quiet, stay-at-home people—who probably read their newspapers, and have as good a feeling towards the working man as any of us have, but who have not sufficiently considered this question, who are not courageous enough in spirit to join in a great movement like this. When a Cabinet comes to discuss a measure to submit to Parliament, they must necessarily take into consideration all this amount of opinion. These great meetings, as Mr. Mill very justly said, were not meetings so much for discussion as for demonstration of opinion and for the exhibition of force. (Cheers.) Such exhibitions, if they were despised and disregarded, might become exhibitions of another kind of force.

However much we may wish political questions to be settled by moral means, yet it is no more immoral for a people to use force in the last resort for the obtaining and the securing of freedom than it is for a Government by force to suppress and deny that freedom. (Loud cheers, the audience rising.) I must ask pardon of my friends here for touching upon what may be termed "abstract principles." (Laughter.) We are doubtless a very long way—longer than can be measured, I hope—from the time when it will be necessary seriously to consider questions of that nature.

#### MARK-LANE.—THIS DAY.

Fresh up to our market to-day the arrivals of English wheat were very moderate, but, on the whole, in fair average condition. Very few buyers were in attendance; nevertheless, the trade for all qualities ruled firm, and Monday's improvement was maintained. The quantity of foreign wheat on the stands was moderate. All descriptions supported the late advances, with a firm inquiry.

system of blind, unintelligent law, which would cause man, instead of worshipping the Infinite, to bow down and do homage to his own intellect. Therefore should there be continued a faithful publication of the truths of God, His claims to human adoration, the love of Christ, the teaching of the Gospel and of those grand social and political principles which it enunciated. He then alluded to several of the prevailing religious errors of the present day, gave a brief exposition of the aim and spirit of Nonconformity, and concluded with the prayer that God would bless and prosper His work in this place, and that the Divine Shekinah might fill it with His glory.

The Rev. J. PILLANS, secretary of the Surrey Congregational Union, then gave a brief address, and concluded with prayer.

In the evening a highly interesting meeting was held in the Lammas Hall, the Rev. J. Scott James presiding. The Revs. J. G. Rogers, J. S. Pearsall, W. Roberts, P. H. Davison, and J. Allport, Esq., and W. W. Bean, Esq., addressed the meeting.

The amount of contributions at the close of the day stood as follows:—The Rev. J. G. Rogers promised to collect among the friends at Clapham 300*l.* in addition to the 500*l.* already promised by various members of his congregation; Samuel Morley, Esq., 500*l.*; London Chapel-building Society, 500*l.*; and about 300*l.* from other friends; making a total of 2,100*l.* There remains, therefore, 2,000*l.* still to be obtained.

**NORWOOD.**—The Rev. Wm. Knibb Lea, formerly of Amoy, in China, and well known in connection with the London Missionary Society, has accepted the pastorate of the Lower Norwood Independent Church, vacant by the death of the late Rev. Benjamin Kent.

**ROBERT-STREET CHAPEL, GROSVENOR-SQUARE.**—On Wednesday, the 19th of September, 1866, the Rev. James Robertson Ross, B.A., was recognised as the pastor of the church assembling in the above place of worship. The Rev. J. Clifford, M.A., LL.B., read the Scriptures and prayed. The Rev. J. Guthrie, M.A., presided, and preached an excellent sermon from Isaiah liii. 1, "Who hath believed our report? and to whom is the arm of the Lord revealed?" One of the deacons stated the reasons why the church had invited Mr. Ross to be the pastor. The Rev. R. Hamilton proposed the questions to the pastor elect, which were most satisfactorily answered. He then asked the concurrence of the church to Mr. Ross's appointment, which was most cordially responded to by show of hands. The ordination prayer, with imposition of hands, was offered by the Rev. R. D. Wilson, of Craven Chapel. The Rev. J. Guthrie gave the charge to the minister. The Rev. R. Hamilton addressed the church. The Rev. H. B. Ingram, of Wardour Chapel, closed the interesting and instructive service with prayer. The Rev. W. Wrightson, D.D., and the Rev. H. R. Davies were also present, and took part in the service.

**STREET, SOMERSET.**—A schoolroom being much needed in connection with the Independent chapel in this place, an effort has lately been set on foot to build one; and at the same time it was deemed desirable to attempt the erection of a dwelling-house for the minister. On September 11th the foundation-stone of the latter building was laid by H. O. Wills, Esq., of Bristol. Among those present were the Revs. E. H. Jones, Bridgwater; C. R. Howell, Wells; J. Lambert, Glastonbury; F. J. Perry, Oakhill; C. Jupe, Esq., Mere, &c. The Rev. E. H. Jones commenced the proceedings by giving out a hymn; after which Mr. Wills said he was very happy to be among them on such an auspicious occasion. He had laid twenty-seven foundation-stones of chapels and schoolrooms, but not one before of a minister's house. He, however, quite approved of the movement, and thought they were setting other churches a good example. After singing and prayer, the company adjourned to the chapel, where a goodly number partook of a well-provided tea, after which a public meeting was held, when the chair was taken by H. O. Wills, Esq., who offered some practical remarks on the obligations of churches to their ministers, and the manner in which they should be fulfilled. Mr. Wills having to leave at an early stage of the meeting, the chair was supplied by C. Jupe, Esq. After some remarks from the Rev. C. R. Howell, the Rev. F. J. Perry spoke in feeling terms of the decease of the Rev. J. Morris, of Glastonbury, who had taken a deep interest in the cause at Street from its commencement, and was announced to attend this meeting, but had since been taken away to the enjoyment of his reward. The Rev. W. Mead, Somerton, and Mr. T. Gallop, also addressed the meeting. Votes of thanks to the persons who had kindly taken part in the proceedings having been unanimously carried, the meeting terminated with prayer. The cost of the plans to be erected will be nearly 400*l.*, towards which 140*l.* have yet to be raised.

**MELKSHAM, WILTS.**—On Wednesday, September 12th, the Rev. H. Young (late of the Congregational Institute, Nottingham) was publicly recognised as pastor of the Congregational Church in this town, in connection with the autumnal meeting of the Wilts and East Somerset Congregational Union. Notwithstanding the unfavourable weather, there were friends present from Chippenham, and from Trowbridge, Devizes, Holt, Laycock, &c., to show their sympathy and good feeling towards the young pastor and his congregation. The afternoon service was opened by the Rev. R. Dawson, B.A., Devizes, giving out a hymn, and the Rev. J. H. Wood (Baptist), Melksham, read a portion of Scripture and offered a prayer. The Rev. H. M. Gunn, Warminster, being unable to

be present, the Rev. T. Mann, Trowbridge (secretary of the Union) occupied his place. He asked the appointed minister for a statement of his theological positions, which were satisfactorily responded to by the Rev. H. Young. The Rev. W. Smith, Holt, offered the ordination prayer. In the unavoidable absence of the Rev. B. Paton, M.A., Nottingham Institute (Mr. Young's late tutor), the Rev. E. G. Hart, M.A., Chippenham, delivered the charge to the minister from Coloss. iv. 17. After singing, the Rev. Mr. Dawson offered the closing prayer. A public tea-meeting was held in the Town Hall at five o'clock, and despite the rain, more than 200 persons were present. A short address was delivered by C. Jupe, Esq., of Mere. The public meeting of the Union was held at the chapel at 6.30, which was filled with members of various denominations. The Rev. J. Mitchell (Wesleyan), Melksham, opened the Service; after singing and reading a portion of Scripture he offered prayer, and was followed by the Rev. J. Gilbert, Westbury, Wilts, who delivered an address "On the Mutual Obligations of Ministers and Members of Christian Churches." After singing, the Rev. T. Mann delivered an elaborate address on "Church Edification and Church Extension," and was listened to with profound attention. Mr. Young, the newly-recognised pastor, then expressed his thankfulness to Almighty God for the flattering terms and encouraging manner he was that day received by all classes, and the ministers and members of other Christian churches who were present. After singing, prayer was offered by the Rev. J. H. Taylor (Mr. Young's colleague), and thus closed one of the most satisfactory and encouraging meetings held in connection with this place of worship for many years. Before Mr. Young's settlement, the chapel had been for four years without a stated minister, and the congregation had greatly dwindled. Now the vacant seats are filling, Christian unity prevails, and at the present moment there are pleasing signs of a good work going on among the people. At the close of the service collections were made in aid of the home mission work of the Union, and a goodly sum was subscribed.

**ST. HELEN'S.**—The Rev. William Garrett Horder, of Cheshunt College, has accepted the invitation of the Congregational Church, St. Helen's, to become the pastor of the new church at Peaseley Cross, and will commence his ministry on Sunday, October 7th.

**MANCHESTER, ZION CHAPEL.**—The church at Zion Chapel, Manchester, having invited the Rev. S. B. Driver, of the Lancashire Independent College, to become the assistant of their pastor, the Rev. James Gwyther, he has accepted their very cordial invitation.

**MANCHESTER, GROSVENOR-STREET.**—The Rev. H. J. Betts, of Bradford, Yorks, has accepted the cordial and hearty invitation of the church at Grosvenor-street, Manchester, lately under the charge of the Rev. Arthur Murrell, to become its pastor, and purposes entering upon his stated labours there on the first Lord's-day in October.

**KINGSTON, DEVON.**—This considerable village has a very handsome church, for the country, since its recent renovation, but, unfortunately, the services performed in it are tainted with the prevailing practices of the day, and savour very much of Romanism. That the fine church and its "flowery" services are not relished by a great number of the inhabitants is very patent, for the Wesleyans have a chapel here, and the Independents have recently erected a very neat place of worship, capable of seating about 200 persons. It was built by Messrs. Bearne and Murrin, of Newton, in the Gothic style, at a cost of nearly 400*l.*, the principal portion of which was defrayed by T. Pinsent, Esq., of Greenhill.—*Western Times.*

**SYDNEY.**—The second anniversary of the Rev. John Graham's pastorate of the Pitt-street Church was celebrated by a public meeting, held on the 4th of August. The pastor presided. The report read showed that 164 members had been added to the church during the last two years, and that the number now on the books was 444. The income for the year, in connection with the different organisations of the church, had been 5,419*l.* 10*s.* 7*d.*, inclusive of 266*l.* 14*s.* 11*d.*, contributed to the London Missionary Society, 231*l.* 17*s.* 2*d.* to the Missionary Society, and 3,050*l.* 1*s.* 8*d.*, the amount paid towards enlarging the church. It was, however, irrespective of the sum of 3,500*l.* paid for the land prior to the beginning of the year.

**GILDERSOME.**—An elegant and commodious place of worship in connection with the Baptist denomination has been erected in the village of Gildersome, Yorks. It was opened in May by the Rev. C. Vince, but the decorations, &c., have only just been completed. The building is in the Italian style of architecture, and presents a very imposing appearance. The total cost is nearly 2,500*l.*, towards which 2,044*l.* have been received. Nearly 100*l.* is still owing in subscriptions, leaving a debt of about 300*l.* The chapel will accommodate 700 persons, and two-thirds of the sittings are already appropriated. The chapel is considered one of the most beautiful village chapels in the district, and has been erected from designs furnished by Mr. James Simpson, of Leeds. The Rev. John Haslam is the pastor of the church.

**WOODHAM FERRIS, ESSEX.**—Anniversary and ordination services were held in the Congregational chapel, Woodham Ferris, on Thursday, the 20th inst. In the afternoon an impressive sermon was delivered by the Rev. John Foster, of Plaistow, the Revs. T. Hayward and J. Dewansap taking part in the service, at the close of which a collection was made on behalf of the chapel funds. Tea was afterwards provided by

the ladies in the schoolroom, to which a goodly number sat down. In the evening the Rev. W. D. Attack was recognised as pastor of the church meeting in the above place of worship. The Rev. J. Foster commenced with reading the Scriptures and prayer; the usual questions, to which very satisfactory answers were given by Mr. Attack, were asked by the Rev. J. Dewansap, of Witham, who also offered the ordination prayer. The Rev. J. G. Hughes, of Maldon, delivered the charge to the minister, and the people were addressed by the Rev. Thomas Hayward, of Roohford. The Rev. William McPhail, of Wickford, also took part in the service.

**IPSWICH.—TURRET-GREEN CHAPEL.**—On Wednesday evening, this place of worship, which had for some time been closed whilst extensive alterations and additions were being made, was reopened. The Rev. T. M. Morris, minister of the place, preached an appropriate sermon to a large congregation. The chapel has now a very chaste and elegant appearance. In the rear of the chapel a large room for week-night services and Sunday-school use extends the entire width of the premises. Above are several class-rooms, including one for infants. The whole of the additions and alterations have cost about 800*l.* On the following evening there was a tea-meeting, at which about 500 persons were present. Mr. Morris took the chair, and Mr. W. Bayley made a financial statement, after which the greater part of the sum expended was subscribed. A selection of sacred music was played on the new organ, interspersed with short speeches. In one of the intervals, Mr. E. G. Roche presented to Mr. Morris in the name of the young persons belonging to the congregation, a very handsome and valuable quarto pulpit Bible, in which was placed the following inscription:—"Presented by the young people of Turret-green Chapel to the Rev. T. M. Morris, in gratitude for his devoted zeal and valuable instruction in the knowledge of the Gospel of the Lord Jesus Christ."

**BURSLAM.**—Services in connection with the recognition of the Rev. J. C. Sargent, late of Wyken, as pastor of the Baptist Church, were held on Monday and Tuesday, the 17th and 18th of September. On Monday evening a sermon was preached by the Rev. W. B. Dames, of Coventry. On Tuesday a tea-meeting was held in the Burslem Sunday-school (which was kindly lent for the occasion). About 230 sat down to tea, after which a public meeting was held in the Baptist chapel. In the unavoidable absence of T. Pinder, Esq., Mr. E. Boon, a deacon of the Independent church, fulfilled the duties of chairman, and in the name of the church he represented gave Mr. Sargent a welcome to the neighbourhood. Mr. E. Coleman, one of the deacons, then stated the circumstances which led to the invitation of Mr. Sargent, after which Mr. Sargent gave a short sketch of his religious life, his religious views, and the reasons that induced him to accept the invitation to the pastorate. Prayer for the Divine blessing was offered by Mr. Parks, and addresses delivered on suitable subjects by the following ministers:—T. Baynard, of Bristol College; H. Pickersgill (Independent), of Tunstall; W. B. Dames, of Coventry; and R. Johnston, of Hanley. During the evening select hymns were sung by the choir. The whole of the proceedings were satisfactory.

**RESIGNATION OF THE REV. WILLIAM HUDSWELL.**—Many of our readers will regret to learn that on Sunday morning this useful and highly-esteemed minister preached his last sermon as the pastor of Salem Chapel, in this town. His intimate friends observed with sorrow how his health and strength visibly failed during the last two or three years; and they foresaw that his public activity could not be prolonged for any great length of time. He began his ministry in Leeds in the year 1832, and on the very day of his taking leave of his congregation he completed the thirty-fourth year of his pastorate in this town. In addition to discharging the duties of his pastorate, Mr. Hudswell took an active part in many of the public religious movements of the day—was secretary to the Leeds district of the West Riding Home Missionary Society for twenty-one years, and to the Leeds auxiliary to the British and Foreign Bible Society for the last seventeen years. The service held in Salem Chapel on Sunday morning was of a very solemn and interesting character. The chapel was quite filled by an attentive congregation. Mr. Hudswell took for his text 1 Thessalonians ii. 19, 20, and gave a brief account of his ministerial labours, stating that during the time he had laboured there about 800 persons had been admitted into the fellowship of the church.—*Leeds Mercury.*

**STEBBING, ESSEX.—RECOGNITION AND REOPENING SERVICES.**—These services were held at Stebbing on Tuesday, the 18th instant. The Rev. James Bainton, late of Hackney College, was anxious to inaugurate his ministry at Stebbing with the thorough renovation of the old Meeting-house, and found a ready and generous response to his wishes on the part of the church and congregation. At a cost, therefore, of about 400*l.*, the building has been remodelled, the exterior presenting a respectable, and the interior a handsome appearance. The old-fashioned pews have given place to comfortable benches, the clumsy pulpit has been supplanted by a light and elegant erection, and at its base a convenient platform has been constructed. The chapel has been renovated throughout. An opening service in the morning of the day was conducted by the Rev. W. Cuthbertson, of Bishop's Stortford, who preached from Psalm cxxi. 5. A public dinner was held in the British schoolroom at its close; J. Perry, Esq., of Chelmsford, presiding. Complimentary speeches were delivered, allusion being specially made to Mr. Bainton, Mr. Pertwee,

Chelmsford, architect; and Mr. Gardner, Coggeshall, builder. The recognition of Mr. Bainton took place in the afternoon, the chapel being crowded to excess. The Rev. A. Goodrich, of Braintree, opened the proceedings with prayer, and was followed by the Rev. S. Ransom, professor of Hebrew, Hackney College, who delivered a discourse "On the Nature of a Christian Church." The Rev. H. Gammidge, of Dunmow, proposed the usual questions; the Rev. W. Tyler, of Mile-end New-town Chapel, offered the ordination prayer, and the Rev. S. McAll, President of Hackney College, delivered the charge. A public meeting was held in the evening, the chapel again being thronged. Edward Grimwade, Esq., of Ipswich, occupied the chair, and delivered a telling speech. The Rev. J. Bainton read a brief and interesting sketch of the foundation and progress of the church at Stebbing, and speeches were delivered by the Revs. W. Tyler, W. Manches, J. Halsey (London), J. C. Rook (Thaxted), and Mr. T. M. Blackie (Witbam). As a proof of the predominance of Congregational principles in the rural districts of Essex we may mention that the shops of the village were closed in the afternoon of the day, and the place presented the appearance of a public festival. The proceeds of the day's collections amounted to about 47l. The congregation and friends had already subscribed 270l. The outlay upon the chapel and repairs of the minister's house amounts to 440l., and a debt of about 130l. still remains. Many ministers from the neighbourhood were present.

#### THE REV. HENRY WARD BEECHER ON RECONSTRUCTION.

The Rev. Henry Ward Beecher has (as we have already stated) given his adhesion in favour of the restoration policy of President Johnson, and of the principles announced by the recent National Union Convention of Philadelphia. The letter in which he explains his views has caused much excitement in the Northern and especially the New England States. It was addressed to the chairman and committee of the Soldiers and Sailors' Convention, the session of which was appointed to take place at Cleveland, in Ohio, and is as follows:—

Peekskill, Thursday, August 30, 1866.

Charles G. Halpine, Brevet Brigadier-General; H. W. Stocum, Major-General; Gordon Grainger, Major-General, Committee:

Gentlemen,—I am obliged to you for the invitation which you have made to me to act as chaplain to the convention of sailors and soldiers about to convene at Cleveland. I cannot attend it, but I heartily wish it and all other conventions, of what party soever, success, whose object is the restoration of all the States late in rebellion to their Federal relations. Our theory of government has no place for a State except in the Union. It is justly taken for granted that the duties and responsibilities of a State in Federal relations tend to its political health, and to that of the whole nation. Even territories are hastily brought in, often before the prescribed conditions are fulfilled, as if it were dangerous to leave a community outside of the great body politic. Had the loyal senators and representatives of Tennessee been admitted at once on the assembling of Congress, and, in moderate succession, Arkansas, Georgia, Alabama, North Carolina, and Virginia, the public mind of the South would have been far more healthy than it is; and those States which lingered on probation to the last would have been under a more salutary influence to good conduct than if a dozen armies watched over them. Every month that we delay this healthful step complicates the case. The exulted population, enough unsettled before, grow more irritable; the army becomes indispensable to local government, and supercedes it; the Government at Washington is called to interfere in one and another difficulty, and this will be done ineptly, and sometimes with great injustice—for our Government, wisely adapted to its own proper functions, is utterly devoid of those habits and un-equipped with the instruments which fit a centralised government to exercise authority in remote States over local affairs. Every attempt to perform such duties has resulted in mistakes which have excited the nation. But whatever imprudence there may be in the method, the real criticism should be against the requisition of such duties of the general Government. The Federal Government is unfit to exercise minor police and local government, and will inevitably blunder when it attempts it. To keep a half-score of States under Federal authority, but without national ties and responsibilities—to oblige the central authority to govern half the territory of the Union by Federal civil officers and by the army—is a policy not only uncongenial to our ideas and principles, but pre-eminently dangerous to the spirit of our Government. However humane the ends sought and the motives, it is, in fact, a course of instruction preparing our Government to be despotic, and familiarising the people to a stretch of authority which can never be other than dangerous to liberty.

I am aware that good men are withheld from advocating the prompt and successive admission of the exiled States by the fear, chiefly, of its effect upon parties and upon freedmen. It is said that, if admitted to Congress, the Southern senators and representatives will coalesce with Northern Democrats and rule the country. Is this nation, then, to remain dismembered to serve the ends of parties? Have we learned no wisdom by the history of the last ten years, in which just this course of sacrificing the nation to the exigencies of parties plunged us into rebellion and war? Even admit that the power would pass into the hands of a party made up of Southern men, and the hitherto dishonoured and misled Democracy of the North, that power could not be used as they pleased. The war has changed, not alone institutions, but ideas. The whole country has far advanced. Public sentiment is exalted far beyond what it has been at any former period. A new party would, like a river, be obliged to seek its channels in the already existing slopes and forms of the continent. We have entered a new era of liberty. The style of thought is freer and more noble. The young men of our times are regenerated. The great army has been a school, and hundreds of thousands of men are gone

home to preach a truer and nobler view of human rights. All the industrial interests of society are moving with increased wisdom towards intelligence and liberty. Everywhere, in churches, in literature, in natural sciences, in physical industries, in social questions, as well as in politics, the nation feels that the winter is over, and a new spring hangs in the horizon, and works through all the elements. In this happily changed and advanced condition of things no party of the retrograde can maintain itself. Everything moves, and parties must march. I hear with wonder and shame and scorn the fear of a few that the South, once more in adjustment with the Federal Government, will rule this nation! The North is rich—never so rich; the South is poor—never before so poor. The population of the North is nearly double that of the South. The industry of the North, in diversity, in forwardness, in productiveness, in all the machinery and education required for manufacturing, is half a century in advance of the South. Churches in the North crown every hill, and schools swarm in every neighbourhood; while the South has but scattered lights, at long distances, like lighthouses twinkling along the edge of a continent of darkness. In the presence of such a contrast, how mean and craven is the fear that the South will rule the policy of the land! That it will have an influence, that it will contribute in time most important influences or restraints, we are glad to believe. But if it rises at once to the control of the Government it will be because the North, demoralised by prosperity, and besotted by grovelling interests, refuses to discharge its share of political duty. In such a case the South not only will control the Government, but it ought to do it.

It is feared, with more reason, that the restoration of the South to her full independence will be detrimental to the freedmen. The sooner we dismiss from our minds the idea that the freedmen can be classified, and separated from the white population, and nursed and defended by themselves, the better it will be for them and us. The negro is part and parcel of Southern society. He cannot be prosperous while it is unprospered. Its evils will rebound upon him. Its happiness and reinvigoration cannot be kept from his participation. The restoration of the South to amicable relations with the North, the reorganisation of its industry, the reinvigoration of its enterprise and thrift, will all rebound to the freedman's benefit. Nothing is so dangerous to the freedman as an unsettled state of society in the South. On him comes all the spite and anger, and caprice and revenge. He will be made the scapegoat of lawless and heartless men. Unless we turn the Government into a vast military machine there cannot be armies enough to protect the freedmen while Southern society remains insurrectionary. If Southern society is calmed, settled, and occupied, and soothed, with new hopes and prosperous industries, no armies will be needed. Riots will subside, lawless hangers-on will be driven off or better governed, and a way will be gradually opened up to the freedman, through education and industry, to full citizenship, with all its honours and duties.

Civilisation is a growth. None can escape that forty years in the wilderness who travel from the Egypt of ignorance to the promised land of civilisation. The freedmen must take their march. I have full faith in the results. If they have the stamina to undergo the hardships which every uncivilised people has undergone in their upward progress, they will in due time take their place among us. That place cannot be bought, nor bequeathed, nor gained by sleight of hand. It will come to sobriety, virtue, industry, and frugality. As the nation cannot be sound until the South is prosperous, so, on the other extreme, a healthy condition of civil society in the South is indispensable to the welfare of the freedmen. Refusing to admit loyal senators and representatives from the South to Congress will not help the freedmen. It will not secure them the vote. It will not protect them. It will not secure any amendment of our Constitution, however just and wise. It will only increase the dangers and complicate the difficulties. Whether we regard the whole nation, or any section of it or class in it, the first demand of our time is, entire reunion! Once united, we can, by schools, churches, a free press and increasing free speech, attack each evil and secure every good. Meanwhile, the great chasm which rebellion made is not filled up. It grows deeper and stretches wider! Out of it rise dread spectres and threatening sounds. Let that gulf be closed, and bury in it slavery, sectional animosity, and all strifes and hatreds. It is fit that the great men, who, on sea and land, faced death to save the nation, should now by their voice and vote, consummate what their swords rendered possible. For the sake of the freedmen, for the sake of the South and its millions of our fellow countrymen, for our own sake, and for the great cause of freedom and civilisation, I urge the immediate reunion of all the parts which rebellion and war have shattered.

I am, truly yours,  
HENRY WARD BEECHER.

Shortly after the publication of the above letter a number of the leading members of his congregation prepared a communication to their pastor, in which they expressed decidedly their dissent from his views. At Plymouth Church on Sunday, the 9th, a letter from Mr. Beecher, was read, containing the following:—

Neither am I a "Johnson man" in any received meaning of that term. I accept that part of the policy which he favours, but with modification. I have never thought that it would be wise to bring back all the States in a body, at once, any more than it would be to keep them out altogether. One by one, in due succession, under a practical judgment rather than by a wholesale theoretic rule, I would have them readmitted. I still think a middle course between the President's and that of Congress would be wiser than either, but with this my agreement with the President ends.

Mr. Beecher also declares his belief in the justice of the constitutional amendment equalising representation in the Northern and Southern States, and his conviction that the adoption of this should be sought by persistent and wholesome agitation. The correspondent of the *Star* says:—"It has been reported that Mr. Beecher's congregation proposed to cut down his salary one-half, by way of testifying their disapprobation of his course; but they won't do any

such thing, for Mr. Beecher can get along without his congregation much easier than he can with them."

#### Postscript.

Wednesday, Sept. 26, 1866.

#### LATEST FOREIGN NEWS.

Count Bismark, in spite of the illness from which he is said to be suffering, delivered a speech yesterday in the Prussian Chamber of Deputies. The Loan Bill was under discussion, and he urged various reasons—among them the grave aspects of the Eastern question—in support of the proposal that the Government should have ample pecuniary resources at their command. The bill, as modified by an amendment proposed by M. Michaelis, was adopted.

The deposed German Princes are making the best of their situation. The Duke of Saxe-Meiningen, who has abdicated in favour of his son, quits with "profound emotion" the Government, which for five-and-forty years he has ruled with "affection and fidelity."

It has been arranged at Vienna that the Austro-Sardinian treaty of commerce of 1851 will be extended to the whole of Italy for one year. During this period these provisions of the treaty which require modification will be examined.

According to news from Candia, dated the 16th inst., divisions had arisen between the leaders of the insurrection. 4,000 Egyptian troops had arrived in the island, thereby raising the number of the Turkish forces to 30,000. Mehmet Pasha had been named commander-in-chief. Four districts had offered to submit to the Turkish authority.

#### DINNER TO MR. BRIGHT.

The members of the Northern department of the Reform League yesterday entertained Mr. John Bright, M.P., to dinner at the Albion Hotel, Manchester. The chair was occupied by Mr. E. Hooson, the president, and a magistrate. Among the gentlemen present were Messrs. Edward Beales, Lieutenant-Colonel Dixon, Alderman Romney, Jacob Bright, Ernest Jones, E. O. Greening, the Mayor of Ashton, &c. The first toast was "The Queen and the People," and the next "The Leaders of the People—John Russell and William Ewart Gladstone." The CHAIRMAN then gave "The Health of John Bright," which elicited the most enthusiastic applause; the toast being drunk standing.

Mr. BRIGHT, M.P., on rising to respond, was again greeted with prolonged plaudits. In the course of his speech he said he thought the middle classes would consider at this moment that a bill that advanced as far as household suffrage was in itself, considering all the interests and opinions of the country, a wiser measure for a Minister to propose than that of manhood suffrage, and that they believe that it would give to the country a healthy, honest Parliament. Though they might differ as to the extent to which they should go for Reform, he strongly advocated union and co-operation, and praised the working classes for their toleration in the matter.

They would admit all to work, and we should all work on with perfect unanimity up to the point where the work parts from us and falls into other hands. Make this movement as large as you like; carry it on from the West Riding to Northumberland and Durham; from there to Glasgow; after it has exhibited itself in Glasgow, perhaps, at the beginning of the year it may reappear in greater proportion than ever in London. (Hear.) But let it take any proportions that you please, finally it will become a question for the deliberation of twelve or fifteen men who are the Queen's immediate advisers what shall be the precise measure presented to Parliament. They will have to consider that which is called the Conservative opinion of the country—the timid opinion. (A laugh.) I am not speaking now of those who are passionately against all reform, and who hate the very name of popular power, but I speak of the section, much larger, that lies between us and them, who are quiet, stay-at-home people—who probably read their newspapers, and have as good a feeling towards the working man as any of us have, but who have not sufficiently considered this question, who are not courageous enough in spirit to join in a great movement like this. When a Cabinet comes to discuss a measure to submit to Parliament, they must necessarily take into consideration all this amount of opinion.

These great meetings, as Mr. Mill very justly said, were not meetings so much for discussion as for demonstration of opinion and for the exhibition of force. (Cheers.) Such exhibitions, if they were despised and disregarded, might become exhibitions of another kind of force.

However much we may wish political questions to be settled by moral means, yet it is no more immoral for a people to use force in the last resort for the obtaining and the securing of freedom than it is for a Government by force to suppress and deny that freedom. (Loud cheers, the audience rising.) I must ask pardon of my friends here for touching upon what may be termed "abstract principles." (Laughter.) We are doubtless a very long way—longer than can be measured, I hope—from the time when it will be necessary seriously to consider questions of that nature.

#### MARK-LANE.—THIS DAY.

Fresh up to our market to-day the arrivals of English wheat were very moderate, but, on the whole, in fair average condition. Very few buyers were in attendance; nevertheless, the trade for all qualities ruled firm, and Monday's improvement was maintained. The quantity of foreign wheat on the stands was moderate. All descriptions supported the late advance, with a firm inquiry.

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"D. J."—The subscriptions will be applied for when the volume is ready for delivery.

"J. S. Reeve."—We will answer his question next week.

## The Nonconformist.

WEDNESDAY, SEPTEMBER 26, 1866.

## SUMMARY.

THE working men of South Lancashire have imitated the example of their brethren at Birmingham. From every town of that busy hive of industry the operatives poured forth on Monday to converge their forces at Camp Field, Manchester, for a Reform demonstration. Though the heavy rain somewhat marred the effectiveness of the display, it was a good test of the earnestness of the many thousands who were present. Whether the numbers were 50,000 or 200,000, they sufficed not only to fill the Camp Field, but to overflow into the adjoining streets, and from six different platforms resolutions were proposed in favour of registered residential suffrage and the Ballot, and passed by orderly and enthusiastic assemblies. Of course there was an immense assemblage at the Free Trade Hall in the evening to enjoy Mr. Bright's fervid eloquence; but the open-air meeting of the morning, under the discouragement of a heavy downpour, and without any adventitious aids to excitement, is one of those genuine proofs of stern determination which cannot be ignored.

Reform is coming—but who is to carry it through Parliament? It is said that the present Government, resolved to make a virtue of necessity, is ready to give effect to the national desires. Such reports must be, at least, premature. The Tories can hardly know their own minds on the subject, and no Cabinet Council has been held since the recess commenced. However disposed Mr. Disraeli may be to anticipate or satisfy popular demands, he must be well aware that his followers would never consent to support a measure both honest and comprehensive. But it is now of small consequence whatever course political parties may agree to adopt. The question will have to be settled in the coming Session, and Tories and Adullamites must now bitterly bewail the shortsightedness which refused the moderate Bill of Mr. Gladstone, aroused the feeling of the country, and paved the way for a more thorough reconstruction of our representative system than either Whigs or Tories have contemplated. Mr. Bright recommends household suffrage as the *minimum* demand, and expresses his belief that the middle-classes would generally accept it as a basis.

The three Election Commissions are still sitting, and the revelations before them continue to show how deep-seated is the corruption that prevails in Lancaster, Reigate, and Totnes. In the first named borough more than half the voters were bribed at the last election. The Commissioners threaten Messrs. Fenwick and Schneider with a prosecution for bribery, but it is hardly likely, judging from past experience, that a conviction could be obtained. At Totnes the electors have come to look upon a large expenditure by the candidates as a right, and the Commissioners have brought out some startling facts relative to the means used by the Duke of Somerset to carry the borough for his nominees, such as the expulsion of obstinate electors from their farms.

Such imposing scenes as were witnessed in Berlin on Thursday and Friday are not of frequent occurrence. A portion of the Prussian armies, fresh from their short but brilliant campaign in Bohemia, made their triumphal entry into the capital amid the enthusiastic demonstrations of the whole population. King William was all smiles, and even Count Bismark left his sick chamber to take part in the pageant, which closed with banquets, illuminations, and an amnesty to all political offenders. The Prussians may be excused their jubilation over a war which has placed their country at the head of Germany, "added many millions to the subjects of their King, and made practicable that national unity of which has heretofore been the dream of enthusiasts. Hanover, Electoral Hesse, Nassau, and Frankfurt are now part and parcel of Prussia, and in a few months the Southern Germans will be clamouring for admission into a Confederation which is the visible representative of the Fatherland.

Austria and Italy have so far come to an agreement as to submit their pecuniary disagreements relative to the Venetian debt to the arbitration of the Emperor of the French. That point settled, the treaty between them will be signed, and Italian as well as Austrian troops having been withdrawn, the Venetians will go through the formality of giving themselves away to Victor Emmanuel.

Each week brings a new crop of rumours relative to the Pope, and probably this kind of gossip will be retailed until either the last French soldier has been withdrawn from Rome, or Pius IX. has gone into exile. At present he is so strictly watched by his French protectors that he is virtually a prisoner in their hands. The Papal Government is nearly bankrupt and without credit, and looks—somewhat timidly of course—upon ecclesiastical property as a possible guarantee for the raising of money to supply the wants of the State. But anarchy and irresolution are the order of the day. As to his Holiness, it is said that "one moment he struggles with his counsellors and then he falls back into his natural apathy, and leaves things to their course." Though he has still some thousands of troops around him, including the Antibes Legion, they are not to be trusted, and "a revolution, which lately appeared a doubtful and distant eventuality, now seems every day more probable, and even imminent. Some of the most attached partisans of the Pope have become enemies of his Government. The whole of the army, with the exception of the Zouaves and some foreign detachments, is animated by the same hostility, and the Pope could not count on a single native corps in the event of an outbreak. The native officers will not order the troops to fire on the population, and the foreign officers would incur the risk of being killed by the soldiers if they gave this order." Thus writes the correspondent of the *Pall Mall Gazette*, who further reports that the Cardinals are still hugging themselves with the belief that the convention will not be finally carried out.

The *New York Herald* is deserting the falling cause of President Johnson, whose coarse, defiant speeches, almost blasphemous language, and dictatorial airs are bringing into contempt the exalted office he fills, and revealing the true character of the man. His electioneering tour has proved a signal failure, and it now seems quite certain that he will have to meet in December a Congress more hostile and determined than the last. The State of Maine, following Vermont, has given a largely-increased majority in favour of the plan of reconstruction proposed by Congress, and nearly the whole of the Western States are determinedly hostile to Mr. Johnson's dictation. It seems probable that the autumn elections in the States will prove as great a surprise to misinformed English politicians as was the re-election of Mr. Lincoln to the Presidential chair in 1863.

Notwithstanding the willingness of Canada, and the guaranteed loan—*alias* gift—of three millions to assist in constructing the International Railway between Halifax and Quebec, there are still serious obstacles in the way of the North American Confederation scheme. The Nova Scotians, in particular, object to it *in toto*. They declare that it has no attractions for them; that they dislike Canadian politics, and have nothing in common with colonists who are as far distant from them as Austria is from England; and that it is unfair that they who have a surplus revenue to expend in works of material improvements beneficial to the province, should be charged with the heavy liabilities of Canada. They have hardly been allowed to express a fair and deliberate opinion on the matter—the present Legislature, which endorsed the scheme, having been elected for other purposes. If driven into confederation the change will, they say, "render their prolonged connection with the Crown precarious, if not impossible." The petition embodying these and other objections has been signed by more than half the adult male population, and brought over by a formidable deputation, who are, at the present time, haunting the ante-chambers of Downing-street.

## THE TABERNACLES OF BRIBERY.

No man who loves his country will readily assent to the statement that its morality is sinking below the level which is consistent with the maintenance of free institutions. But the revelations of the Bribery Commissions are such as to compel the most hopeful to think of the condition of England with profound concern. Admitting that Lancaster, Yarmouth, Reigate, and Totnes are amongst the most debased of the constituencies, and that there are, as Mr. Bright allows in his speech at Manchester last Monday, boroughs where corruption is almost unknown, still what must be the moral condition of a country in which it is possible for such revelations to be made amidst general assent to the opinion that they are more or less typical of the average truth respecting the majority of the small towns who return members to Parliament. Neither is this opinion unsupported by facts and figures. An abstract of the returns of candidates' "legitimate" expenses, and of the charges of returning officers for every county, city, and borough of the United Kingdom, has just been issued. These accounts are complete for about 600 out of the 658 constituencies. The total amount of the costs incurred by candidates is set down at 752,610*l.* 4*s.* 2*d.* These are the legitimate expenses only, and it would be a very moderate estimate which restricts the additional sum expended in direct or indirect bribery to another million. The evil moreover is rapidly increasing. The venal party in each constituency is usually that which determines the election, so that it may be said that the majority of members of Parliament have bought their position.

Thus the present House of Commons, regarded as a power in which the majority governs, may be looked upon for the most part as the direct production of the wealth and the worthlessness of England, acting together in close alliance. That is to say, in a country where bribery in the administration of the laws is unknown, where it is believed to be absolutely impossible that any judge or magistrate of any rank whatsoever, could be found, whose sentence could be determined by intimidation or corruption,—in that same country bribery and intimidation in the constitution of the Assembly which makes the laws are the rule, and not the exception. In a country where justice is so pure that Mr. Beales is deposed from the position of a revising barrister for fear that his decisions should be unfairly influenced by his opinions, we constitute the supreme Legislature by electoral processes which embody the essence of all that is vile and base and degrading. For the act of offering and of receiving a bribe, with a view to the appointment of a public lawmaker, is of precisely the same degree of turpitude as the act of offering or receiving a bribe on the judgment-seat in the case of the administrator of the laws prescribed by the Parliament. There is absolutely no difference in the moral turpitude of the two cases. When justice is sold to the highest bidder, or when the temple becomes a house of merchandise, all will admit that iniquity is at the maximum; but to sell the birthright of liberty, the right to vote for the constitution of the Legislature, for a mess of pottage, indicates a debasement equal and parallel. It deliberately sacrifices all the most sacred interests of the empire to the volitions of the basest of men.

It would be better, indeed, if things are to continue at the present level, that these sales of the voting power should be no longer carried on in secrecy, and that the use of the voter's franchise should be exposed to auction, and to public competition. Let there be an auction-mart, at which some salesman appointed by authority should dispose of the venal votes to the highest bidder among the candidates for senatorial honours. Let the auctioneer openly be instructed to say, for example:—"Here, gentlemen, is the vote of a ten-pound occupier; the man is without opinions or political beliefs, in fact he is a worthless scoundrel, but you can enjoy the advantage of his support by the advance of a certain sum of money. You need not pass through the degrading process of privately bargaining with this wretch for a fortnight's drunkenness, or by offering him a hundred pounds a-piece for each of his four pigs; simply propose your sum. What will you give? Consider that the thing to be sold is worth a handsome expenditure, it is a valuable part of the power of governing this empire, and influencing the destinies of mankind; enter, therefore, upon the competition; the owner of the franchise faithfully promises his support to the gentleman who names the largest sum of money." Some such proceeding as this would be far less demoralising than the existing customs, for it would at least bring out into vivid prominence the nature of the transaction between a candidate and his supporters.

But we suspect that the sound part of the population is thoroughly making up its mind that, so far as legislation can abate the crying evil, an effectual remedy shall be forthwith applied to these disorders, so as to dispense with the necessity of a public auction, or any other palliative. The disgrace is too intolerable to be endured either at home

or abroad. The evil has reached a climax which is rendering representative institutions the laughing-stock of despotism and bureaucracy all over the world. And more than that, it has reached a climax at which it becomes a question whether such representative institutions are worth preserving—whether a decent, honest despotism, which at least did not debauch the people, would not be a preferable evil? And such questions must not be asked twice in England. The whole accused system must be swept away. The House of Lords and Commons must be brought to the bar of a public opinion from which there is no appeal, and constrained to concede a Reform Bill which will terminate the reign of small boroughs and this vile corruption. Large constituencies, the concession of the franchise to the best part of the working classes, the ballot, and the criminal punishment of bribery, are indispensable if we are to avoid sinking under the permanent sway of a Parliament composed exclusively of the rich, and predominantly of the unscrupulous and immoral.

To procure such a Reform in Parliament and in the laws which regulate its constitution, one thing, however, is essential, the rise and sovereignty of a public sentiment favourable to virtue, and stronger than the opinion which supports crime. *Vana leges sine moribus*. Vain are laws unsupported by national morality. Whence, then, must come so great a moral revolution? We reply mainly from the Free Churches of the empire. It has always been one part of the vocation of these religious communities to generate a sound moral opinion in the country. And until men are persuaded that the Judge of all the earth will avenge such frightful crimes against society as those which have been unveiled at Totnes and elsewhere, there will be no permanent or political Reform. Reform must spring from a revival of sound moral opinion, and that must spring ultimately from religion. Free institutions are impossible amidst the wealth and luxury of this age unless they repose on a deep substructure of national morality and belief in Christian verities.

#### THE "EASTERN QUESTION."

WHEN Europe is quiet the "sick man" is usually brought upon the stage. The newspapers of all the continental capitals are just now feeling his pulse, discussing his condition, and shaking their heads. If Turkey dies at no distant date, as seems probable, her dissolution will be hastened by the officious advice and diverse prescriptions of the friends who are around her. The Ottoman Empire has had a fair chance since the Crimean War. The Sultan has issued charters, promised liberally, made all kinds of engagements to the protecting Powers, and introduced some elements of civilisation into his dominions. But, as the Austrian papers say, the Sublime Porte will always remain the Sublime Porte, unchangeable as the laws of the Medes and Persians. It cannot carry out its benevolent decrees. Turkish traditions, vices, corruption, apathy, cannot be overcome by the Government at Constantinople, however well disposed. Slowly but surely the dominant race in Eastern Europe is decaying, and the Christian population is rising in social position, wealth, and commercial activity, and supplanting it. But the old question returns,—what is to be done with Turkey? Russia, France, England, and the other "protectors," are still unable to answer the question, and the Turk owes his immunity to their mutual jealousies and apprehensions, and goes on building palaces, oppressing the Christian, repudiating debts, and trying the patience of his friends. But European opinion is more than ever convinced that he is a nuisance, though the Cabinets of Europe continue to prop him up.

The main source of present excitement on the Eastern question is the rebellion of Candia, one of the largest island-dependencies of the Sultan, where the Christian population is fourfold that of the Turks. Having in vain claimed from Abdul Aziz the redress of their grievances, and the execution of the *Hatti Humayoun*, the Cretans have thrown off the Turkish yoke, declared their independence, and decreed their union with the Kingdom of Greece. The Porte relented, but too late. Mustapha Pasha, who formerly governed the island, was sent from Constantinople with full powers to alleviate the weight of taxation borne by the Cretans, but has returned home in despair. It is no longer a question of grievances, but of rule. The islanders who boast that Crete was the birthplace of Jupiter and Minos, have resolved to fight against Moslem supremacy. One battle at least has been fought upon their soil, with what result is uncertain, so contradictory are the reports. But Turkey, aided by Egypt, is more than a match for the undisciplined insurgents of Candia. The Greek Government, though urgently appealed to, has declined to move on behalf of the beleaguered Cretans beyond issuing an appeal to the Protecting Powers. The same influence at Constantinople which has allowed Turkish troops to be sent against the rebellious islanders, restrains the hands of

George I. France has no desire to reopen the Eastern question, which may lead to another war; and Candia will probably have to submit once more to Turkish domination, and be satisfied with those abundant promises of good government of which the Porte is always lavish.

The Eastern question will no doubt come up for settlement in due time, but is not yet ripe. It is hinted, indeed, that Russia is ready to take it in hand; that she is at the bottom of all the agitation and propagandism which has lately been visible in Servia, Thessaly, and Epirus; and that the United States is prepared to support her policy. But the Czar has difficulties enough on hand for the present, in carrying out the scheme for the abolition of serfdom, in the reorganisation of Poland, and in crushing rebellion in Siberia and the Caucasus. He may perchance still look with longing eyes towards Constantinople, but he knows that the coveted prize is unattainable. And his journals strenuously disclaim all aggressive designs. "The Eastern question," says the *Russian Correspondence*, a semi-official journal, "can be solved only by the Christian populations themselves, whose energy and vitality are such that they have resisted for whole centuries of suffering and servitude. The Western Powers will try to attach these people to themselves. They will assist them in raising the flag of independence; they will become the champions of their freedom. Those who know Russia are aware that we will not oppose in the least the realisation of such a project if it does exist. We have said so very often, and we repeat it again to-day, any territorial acquisition is useless to us, and our only desire is the well-being and the freedom of those populations who are tied to our country both by blood and religion."

This disclaimer, if not in accordance with the secret wishes of Russia, is in harmony with the dictates of enlightened policy. Russian statesmen must be well aware that the days of Turkish rule in Europe are numbered, and that the Christians, by their increase in numbers and influence, must ultimately gain the ascendancy. Possibly Greece may become the Piedmont of the Archipelago; but the Greeks have thus far shown so little stability or capacity for self-government, that the outlying Christian dependencies of Turkey would perhaps gain little by being annexed to that kingdom. There is more reason to hope that the Eastern question will be solved satisfactorily if left to itself, and freed from the patronage and jealousies of rival European Powers. The Ottoman Empire will then disappear by gradual disintegration, till the unimprovable Turk finds himself an outcast in Europe.

#### WARD BEECHER ON AMERICAN RECONSTRUCTION.

THE covert fear expressed in the late French Circular that America and Russia would become ere long the preponderating Powers of the world, is hardly justified by a survey of the difficulties that surround the domestic policy of the United States—difficulties so serious and complex that so zealous a friend of freedom as the Rev. Henry Ward Beecher is disposed to evade them, and allow the Southern States to come back into the Union without giving any guarantee for the future. To what an extent that celebrated minister's views are shared by his Republican friends we are not informed. Apparently he stands nearly alone. Still Mr. Beecher's opinions are always worthy of respectful consideration, and we may be quite sure that he would never have deserted the party of progress with which he has always acted, and braved the condemnation of his best friends, without a strong conviction of the soundness of his views. His letter, which we publish elsewhere, so strikingly indicates the perils that still menace the American Union as to be entitled to attentive examination.

Mr. Beecher starts with the fallacy that as there is no place for a State but in the Union, therefore the South should be readmitted. But his own conduct has demolished that theory. Mr. Beecher never admitted the right of secession, but he was all for the conquest of rebellious States. The higher and lower civilisation came into desperate conflict, and the former proved to be triumphant. Surely if it was right to coerce the South into submission, it is right also to admit it back into the Constitution on such terms as the victorious North chooses to impose. If the fruits of that great struggle are not to be secured, why go to war at all? Mr. Beecher preferred the preservation of the Union to the concession of Southern independence, but he is not prepared to accept the consequences of his theory. He remarks justly enough that "to keep a half-score of States under Federal authority, but without national ties and responsibilities, to oblige the central authority to govern half the territory of the Union by Federal civil officers and by the army, is a policy not only uncongenial to our ideas and principles, but pre-eminently dangerous to the spirit of our Government." But the necessity for that policy has arisen out of the resolution of the North to keep the Confederate

States in the Union. Mr. Beecher did not shrink from a civil convulsion to preserve the Union, but he shrinks from the consequences which Northern success entails. He is reluctant to admit that the theory of the American Constitution is shattered by the late war. In that conflict the State-right doctrine was overthrown, and the Republicans, sustained by Congress, maintain that no State legislation shall be permitted contrary to the provisions of the Constitution. They have successfully asserted the claim that the United States shall be one nation, they have contracted obligations to the negro race which they are bound in honour to fulfil, and it would be unwise and destructive of the reconstructed Republic to permit an *imperium in imperio*.

Mr. Beecher seems to us to indulge his generous sympathies at the expense of his statesmanship. Such sympathies are incompatible with equitable government. Under the new régime the central authority cannot in justice legislate for a section of the people. It is bound to protect the rights of all. Congress cannot now sanction class legislation, and allow local enactments to override the supreme and fundamental laws of the commonwealth. The Republicans rightly object to "the representation of Southern aristocracy and rebellion to the exclusion of Southern labour and loyalty." The reply of the *New York Tribune* to Mr. Beecher's plea for immunity to the Southern States is absolutely crushing:—"Every one of those ten States which you condemn Congress for not admitting to representation, has been reconstructed expressly, emphatically, on the assumption that the blacks are an inferior, subject, separate race, not entitled to any voice in making or enforcing the laws whereby they are governed. No one of them, though he was as great as Toussaint, or as rich as Purvis, must ever vote, or sit or on a jury, or hold the smallest public trust. Any white man may live in immoral cohabitation with a coloured woman; but if he marries her, he is punished for it as a criminal. Blacks are grudgingly allowed to give testimony in cases where blacks are parties; but, if a black sees a white rob and murder another white, his testimony cannot be taken to bring the malefactor to justice. Thus, throughout the South, every conceivable legal device is employed to keep the blacks degraded and crushed, despised and benighted; and your chief, Andrew Johnson, tells them they must not be enfranchised, because if they do the whites will kill them! Such are the people, according to the representation of your and their head, to whose uncontrollable disposal you propose to consign the Southern blacks, just after scores of them were butchered in New Orleans for claiming the right of suffrage. And not blacks only, but whites as well, were among the victims of that bloody tragedy." Having got the South back, Mr. Beecher would ignore these inhuman enactments, and leave all the rest to the beneficial influence of time. "The restoration of the South to amicable relations with the North, reorganisation of its industry, the reinsurance of its enterprise and thrift, will," he says, "all redound to the freedmen's benefit." This is all very true, but to realise Mr. Beecher's sanguine hopes the freedman must be really free. Can it be said that he is a citizen of the United States while the Executive Government is impotent to shield him from oppressive local laws? Mr. Beecher says that those cannot escape "that forty years in the wilderness who travel from the Egypt of ignorance to the promised land of civilisation." But is not the "land of civilisation" still shut out from the aspirations of the American negro? It is said that the way "will be gradually opened up, through education and industry, to full citizenship," though Mr. Beecher must be well aware, as the *Tribune* reminds him, "that there is not one common or public school in all the rebel States which a coloured child is allowed to enter, and that every effort to secure some sort of public system of education for blacks has been defeated by the rebel ascendancy there." A few more facts on this subject will indicate how visionary are Mr. Beecher's anticipations. "In New Orleans, the blacks pay fifteen per cent. of the school-tax, but no coloured child is allowed to share its benefits. The children of whites who pay nothing are schooled at the expense of blacks who pay thousands, but whose children are never allowed to enter the schools. In the Texas Convention, the few 'Radicals' struggled in every way to have some sort of provision made for educating the blacks; finally urging that the school-taxes collected of them be appropriated to the education of their own children; but every 'Conservative' united to vote down this and every other proposition looking to any education whatever of blacks."

So long as such Draconic laws and disqualifications exist in violation of the common Constitution of the United States, it seems the height of folly and credulity for Mr. Beecher to maintain that if the Union only is saved, "slavery will gradually die out." That can only be a hollow Union, destined again to be broken, which allows the supreme law of the nation to be set at naught by separate State legislation. Either the South

ought to be allowed to go free, or be required to submit to the requirements of the Constitution. We see no medium policy to be pursued if the United States are to be a homogeneous nation. Mr. Beecher, in dread of the difficulties that threaten honest reconstruction, is simply falling back upon that compromising system which allowed of the development of the Slave Power, and in the end cost the Republic, as the *Tribune* says, "half a million of lives and five billions of money."

Notwithstanding the unseemly partisanship of President Johnson, and the specious theories of Mr. Beecher, there is every reason to believe that the great mass of the Northern people is resolved to maintain the integrity of the Constitution. The future of the American Union depends upon the issue now before them. It is not a question of negro suffrage—which for the present stands over—but of the common rights of citizenship as guaranteed by the Constitution. If the claim of the South to occupy an exceptional position in the Commonwealth—which probably it would never have again demanded but for Mr. Johnson's gratuitous advocacy—be conceded, the Union will not be in spirit restored, and the peace for which Mr. Beecher sighs will not be secured. The course he is advocating would lead the United States back again to Southern supremacy. Such a result is, he contends, impossible. "The North," he says, "is rich—never so rich; the South is poor—never before so poor. The population of the North is nearly double that of the South. The industry of the North, in diversity, in forwardness and productiveness, in all the machinery and education required for manufacturing, is half a century in advance of the South. Churches in the North crown every hill, and schools swarm in every neighbourhood; while the South has but scattered lights, at long distances, like lighthouses twinkling along the edge of a continent of darkness." But Northern superiority is no new phenomenon. Yet the South, up to the time of the late struggle, ruled the North. "If the South," Mr. Beecher further argues, "rises at once to the control of the Government, it will be because the North, demoralised by prosperity, and besotted by grovelling interests, refuses to discharge its share of political duty." Truly so. And that very line of policy, by advocating union at the expense of justice, by consenting to renounce the protection of coloured citizens, and by upholding an unjust and invidious franchise in the exiled States, Mr. Beecher himself is supporting. We regret that his moral courage has failed him at this critical juncture, and that for the sake of present peace he is apparently ready to throw overboard, in the hour of victory, the principles for which he has struggled through a lifetime of active labour.\*

### SHADOWS.

THE darkness of the shadow follows the shining of the light. And as it is in the natural world so it is in reference to a vast variety of mental and moral matters. To the man of largest intellectual range, of clearest insight, and of greatest knowledge, there will appear difficulties where to the shallow and simple everything seems self-evident. The illumination with which his mind invests subjects brings into relief also the obstacles, which, intercepting his luminous view, project shadows. And where we have the fullest revelation of the Divine wisdom we meet, and might expect to meet, the profoundest mysteries. It is on arriving at the ultimate facts of science that we become conscious of the darkness they cast over that ocean of the unknown into which a Newton could only cast pebbles, as he wistfully but vainly looked from its shore towards the vast gloom that no mortal voyager has sailed into. And in the spiritual Kingdom of God, the glory that can be perceived only as it passes through the heart and mind of man, will necessarily be obscured by the imperfection of the medium.

Shadows have so many physical aspects to which may be likened the uncertainties, the strange forebodings, the tender sadness, the disturbed imaginations, which we experience under various phases of feeling, that it is not surprising to find that they have suggested many figurative expressions. The gloom of fear and sadness is naturally the most frequent idea to which "shadow" is applied. Over the desolation of Job it is "the shadow of death" that broods, and in the wailing strains of that noblest of all requiems, "In Memoriam," the poet can find no fitter name for the Power which has rapt his much-loved friend away than "the Shadow fear'd of man." Darkness has a depressing influence from its very vacancy and negativeness, its absence of all the interest attaching to form and colour, as well as from a sense of the dangers which may lurk under its covering unperceived and, therefore, unguarded

\* It appears that since the publication of his letter Mr. Beecher has seen fit somewhat to modify his views,

against. Hence it is universally the image of sorrow and fear. The mourner expresses his grief by black funeral garments. Shapes of terror people the night to the timid and superstitious. And so griefs and alarms are termed shadows.

The vague, mysterious indefiniteness which a shadow often wears to us when we do not see the object from which it falls, and so cannot correct our impressions by that, renders it a fit figure for things unknown, the existence of which is regarded by us only as a blank fact, in whose obscurity our very fancies grow dim. Thus George Eliot, in "Silas Marner," paints, with a fine perception of this feeling, Eppie's bewildering efforts to substitute the bodily presence of her newly-found father for "the black featureless shadow that had placed the ring upon her mother's hand." The long shadows which are projected when the sun is low furnish the popular proverb, "Coming events cast their shadows before them." The same general yet indistinct resemblance, which exists between a shadow and that which it represents, is certainly often to be noticed between outward circumstances or mental apprehensions and the events by which they are followed. Very frequently, indeed, as Bacon notes in respect of those predictions which help to fulfil themselves, many things, which seem to presage the occurrence of others, are not disconnected signs but real causes. But this explanation can hardly, perhaps, be applicable to all such instances. There would seem to be providential conditions or obscure mental and moral sympathies, which secure, in many cases, certain premonitions of the future. Doubtless, there are "more things in heaven and earth" than can be reduced to law or tested by experiment.

The want of truthfulness in proportion and outline, which the shadow exhibits, is often to be seen in the exaggeration and distortion which our fears and sorrows assume. The want of calm thought, of full consideration, which we are conscious of in moments of anxiety, prevent our estimating correctly the real grounds for alarm or the fit limits of sorrow. Our whole view, too, is influenced by one particular feeling; nothing is seen truly, because the mastering emotion brings everything into relation to itself. As Shakespeare says:—

Each substance of a grief hath twenty shadows,  
Which show like grief itself, but is not so;  
For sorrow's eye, glazed with blinding tears,  
Divides one thing entire to many objects.

The ideas connected with shadows are not altogether those of evil. In hot, desert regions, refreshing coolness and grateful shade would be thought of at the mention of the word. "The shadow of a great rock in a weary land" would awake delicious imaginings of rest, and peace, and shelter from scorching heat. And in the intense noonday glare of summer, even among us, there is a delicate softening and subdued effect given by shadows to a landscape, which are among its most grateful features. In this connection Moore sings of a beauty "by no shadow made tender." The fading of light in the valleys, the noiseless gliding of the cloud-shadows over the hills, and the cool flickering shades of the murmurous trees, alike soothe and refresh the spirit.

The inseparableness of the shadow from the substance has led to the use of several figurative expressions. Among the Greeks and Romans the uninvited guests brought by invited ones were termed "shadows." Thus Horace describes Mæcenas as taking two buffoons as his "umbra" to the banquet of the bragging Nasidienus. With us, among whom such liberty is not a recognised thing, it is, nevertheless, not unfrequently taken by a certain class, who, possessing the questionable advantage of "a large circle of acquaintances," always take with them choice samples of the stock to introduce to less privileged members of society; and not the least provoking part of the business is the *sang froid*—the air implying that a service is done you—with which you are "introduced" by these social commercials who travel in the "friend-of-mine" line. Of other "umbra," there are those who are so bound by love, friendship, admiration, or interest to others as scarcely ever to be seen apart from them. But the most veritable as well as celebrated of all "shadows" is Boswell. If we apostrophised the "shade" of Johnson the spirit of his inimitable biographer would certainly respond to our invocation.

Longfellow has a poem on "Haunted Houses," meaning the souls of men which are tenanted by memories of others, dead or absent, whose visions are ever flitting before the mental eye. There are few without such ghostly companionship. With loving ties being ever formed and ever broken, with human affections strong, and partings by death and

the circumstances of life constant, the spirits of the unseen must follow most with those footfalls which are caught only by the haunted soul. And these surely are our shadows. To many of us how dear! Pure and beautiful forms that come whispering of a bygone peace and joy, to diffuse again its sweetness through the present hour, and soothing our feverish weariness with the gentle touch of the love of far-off years. Shadows of the blessed and holy dead—now the angels of God—come to us, too, from the spirit world with their mysterious invitations,—

I hear a voice you cannot hear,  
Which says, I must not stay;  
I see a hand you cannot see,  
Which beckons me away.

Terrible and threatening, indeed, are the faces that look out of the past upon some men, and fain would they exorcise the phantoms whose pale lips open only to utter accusations of sin and crime.

The transiency of the shadow has made it significant of all that is mutable and perishable. The shadow grows, and changes, and lessens, with the light that the substance obstructs. And so all human interests become modified, and fade away with the changing conditions of our being. The inherent instability of earthly affairs is, however, increased by the vain deceptions with which many beguile time, and seek to rid themselves of anxiety and care. They create shadows out of shadows, and play with the delusive images while the serious business of life is disregarded. To fashion false shadows on the wall is with such the end of life, rather than to pursue those realities of which fading shadows are but dim remembrancers.

### Correspondence.

#### CONGREGATIONAL CHURCH-BUILDING. RITUALISTIC CLERGYMEN.

To the Editor of the *Nonconformist*.

SIR,—I am jealous for your paper, and am therefore sorry to find in your "Ecclesiastical Notes" some remarks about Ritualists, which would imply that the clergymen are not up to their work, and therefore take to millinery and incense. So far as I have seen they give evidence of being the most thoroughly earnest men of their cloth here, and in some neighbouring towns they are also the ablest. I say this from no sympathy with their habits and ways.

Your obedient servant,  
JAMES LAW.

Bradford, Sept. 20, 1866.

[We did not say that the ritualists are not "up to their work." On the contrary, their zeal, we believe, knows scarcely any bounds. We do, however, say that the ritualism springs, in our judgment, from a want of confidence in the Gospel of Jesus Christ, and in the ability of those who adopt it successfully to preach that gospel without artificial stimulants.]

#### THE YARMOUTH REMARRIAGE CASE.

To the Editor of the *Nonconformist*.

SIR,—In your remarks concerning the Yarmouth remarrriage case, you refer to the first, and, in fact, the only marriage—as performed by the registrar, "the Rev. R. Shelley being present as a witness, in the same way as any other person might have been present." I respectfully submit that in this opinion you are mistaken. The marriage was performed by me. The law provides that the minister shall read certain necessary words, and add such other words as may seem to him to be appropriate. Such necessary words are read in the presence of the registrar, who attends in his official capacity to hear them, and to record the marriage in the register. The register states that the parties have been married according to certain specified rites, and goes on to state that the marriage was performed by "me," A. B. "Minister." To the signatures of the parties and the minister the registrar is witness; but from first to last he is witness only. I have sought to correct your error because it seems to me most undesirable that we should appear to sanction that disparagement of the ministerial office amongst Dissenters, which is great and general enough already. It would surely be as improper as it is unlawful for the registrar, as such, to perform marriages in our places of worship.

I do not think the publication of the Bishop's letters requires any defence. As a public man, writing on a public matter to one who, in his humble degree, was representative of a Christian church, he must have known that his letters were public property.

I remain, Sir, yours truly,

RICHARD SHELLEY.

Great Yarmouth, Sept. 21, 1866.

[The point which we intended to convey has been missed by Mr. Shelley. Dissenting ministers do not marry persons in the same way as do Church clergymen. The presence of the registrar is indispensable to all marriages in Dissenting places of worship; the presence of the minister is not indispensable. The presence of the registrar alone makes the marriage valid. It is neither improper nor unlawful for the registrar as such to perform marriages in Nonconformist places of worship. We have been present at such marriages when no minister was present. The fact is that the law does distrust the ministerial office amongst Dissenters.]

#### UNIVERSITY REFORM.

To the Editor of the *Nonconformist*.

DEAR SIR,—Your addendum to my letter in your last issue showed me that I had not put my fourth reason pointedly enough.

Colleges have at present a private tenure of their

endowments. But that tenure is overridden by the Act of Uniformity.

Mr. Bouverie's bill destroys the control which the nation exercises over the colleges by the Act of Uniformity; and leaves the colleges in full possession of an irresponsible power which ought utterly to be taken from them.

Parliament ought not to allow the colleges of Oxford and Cambridge to admit Nonconformists to Fellowships, because such permission is a virtual delegation of power to those colleges. Parliament ought to compel them to admit Nonconformists; and ought to take from those corrupt corporations everything beyond the mere management of domestic details.

I remain, my dear Sir, yours very truly,  
JAMES ARTHUR ALDIS, M.A.

#### BATTERSEA CONGREGATIONAL CHURCH.

To the Editor of the Nonconformist.

SIR,—We have to thank you for calling public attention to the effort we are making to aid in meeting the religious necessities of this neighbourhood. You have, however, considerably under-estimated the population that has gathered in Battersea since 1851. The census return in that year showed it to be 10,560, in the year 1861 it had reached 19,600, and as the population since then has increased at a greater ratio, it cannot be estimated now at less than 25,000. Your statement, therefore, that Battersea has increased from 10,000 to 15,000 is considerably under the mark. May we ask you kindly to make this correction, as otherwise the need for our exertions is by no means so apparent.

I am, Sir, yours very truly,  
J. SCOTT JAMES.

#### FEMALE SUFFRAGE.

To the Editor of the Nonconformist.

SIR,—In an article entitled "The Great Unrepresented," in the current number of *Blackwood's Magazine*, it is stated that some twenty literary and otherwise distinguished ladies have petitioned for political privileges. As an extract to this effect appeared in the *Nonconformist* of September 11th, may I be permitted to correct the error into which the writer has fallen with regard to the petition in question? The number of signatures amounted to 1,499. The names are those of women of all classes, and were collected, without public advertisement of any sort, in less than three weeks.

Mr. Mill, in moving for a return of the number of female freeholders and householders, spoke as follows in reference to this petition:—"The number of signatures obtained in a very short space of time, not to mention the quality of many of those signatures, may not have been surprising to the ladies who promoted the petition, but was certainly quite unexpected by me. I recognise in it the accustomed sign that the time has arrived when a proposal of a public nature is ripe for being taken into serious consideration; namely, when a word spoken on the subject is found to have been the expression of a silent wish pervading a great number of minds, and a signal given in the hope of rallying a few supporters is unexpectedly answered by many." The concluding words are exactly descriptive of the facts of the case.

I beg to forward a copy of the petition with the names appended.

I am, Sir, yours obediently,  
B. L. S. BODICHON, Hon. Sec.

September 1, 1866.

#### CHURCH ARCHITECTURE.

To the Editor of the Nonconformist.

SIR,—I see with much pleasure that a correspondent, "Free Churchman," has addressed you on a subject on which I have often been very near saying something myself—the architecture of our churches. I write, therefore, to express an earnest hope that something may be done—so far as discussion can do it—to effect a much-needed improvement.

Of course I admit at once the great and gratifying change for the better that has taken place already, but if a fault decidedly exist still—as I think is the case—it would be a miserable policy to rest complacently satisfied with what has been done. By all means then let our friend say his say as he proposes, and let the matter be freely ventilated.

Some will ask, rather warmly perhaps, "Why, what general fault do you find?" I will try to answer them.

We all know the phrase, "Nonconformist Gothic," and have probably felt not a little nettled by it. It is, certainly, a phrase full of unpleasant meaning, if there be any truth in the implication it is intended to convey. This, vanity notwithstanding, I must unwillingly own there is, and it will be wiser to listen even to a reproach, and to reflect on it, than to take refuge in offended self-complacency. *Fas est ab hoste doceri.*

Our churches, Gothic though they be, and often very handsome, are too much *sui generis*—they are so far of a peculiar kind as to be distinctly recognisable.

I have seen hundreds of them, and can, as a rule, easily pick them out in any town at first sight.

Ought this to be so? If it were their greater simplicity and severity of style that so pointed them out, one could neither wonder or object, but this is decidedly not the reason.

Will our vanity allow us to hug the belief that it is because they are of a higher grade than those built by men who certainly have had better opportunities of becoming correct, tasteful, and æsthetic than ourselves? And if not a higher, I fear it follows that it is a lower grade.

I do hope none of your worthy orthodox readers will denounce my terms "correct," "æsthetic," as if conveying something not consonant with, or at least not required by, the religious uses of our churches. Not many will, I think, so object at the present day. What is worth doing is worth doing well—as well we can; and it were far better to leave Gothic alone altogether than to rest content with anything but the truest and best we can attain, which is very far from being necessarily the costliest.

None will deny that there is something superior to mere ornament and costly decoration in Gothic architecture. Now, two grounds for such distinctiveness may be named which convey no reproach, and were they all I should have nothing to say on the matter, but they are not. I mean, first, the desire to adapt our buildings more for clear hearing and seeing than is cared for by some other denominations. This, I admit,

must add not a little to a good Gothic architect's difficulty, but it does not, I think, make good or even the best work impossible among us.

Again, I confess our churches may often be known by the scanty sites afforded them, often at a mere street corner, or having to fall in and dress up to a street row. Our poverty, and not our will, obliges this, and it is a pity.

An Episcopalian church has usually a good open space to set it off; and we know that when a new suburban or seaside neighbourhood is planned, even as a speculation, it is the correct thing to mark off a large plot as a "site for the proposed Church of St. Michael and All Angels," or some other saint.

We are not so favoured, and we cannot in general spare much of our church-building funds to purchase this advantage, great as it would be. Still, this does not affect my argument, which is, that a distinctive and faulty style of architecture does too much mark out our churches themselves. If I be asked to say in what this consists, I should answer:—Often in a too great attempt at ornament and beauty, or rather beautification, which is a different thing.

There is a bit of this and a bit of that, and every part is worked up to a painful pitch of elegance, in which real chaste beauty, grand effect, and good taste are lost. Some will answer, we ought to spare no cost in building to the honour of God. True, but when we might spare a good deal and yet do really better, this does not apply. To enliven my homily by an illustration, I will ask:—When shall we have a second New College Chapel? "When we have another Emmett to build for us," some will say. I have often greatly regretted the implied loss we sustain, but I do not myself lay the blame on the architects themselves as this reply would do. I think that many who build places which I for one cannot see with pleasure, know how to and would gladly do far better if they were allowed. If I only meant to read the architects a lesson, I need not do it in your columns, but I think our own taste rather needs some rubbing up.

To speak the plain truth, our churches often impress me with the idea that they were built under the feeling, "We shall never build another church, so we must make the best of this chance." But it should be borne in mind that, in some cases, to aim too intently at getting the best is to ensure losing the good, as in the often quoted one of the child sent into a wood to select the straightest rod. If we allowed a good architect to produce a good, simple, tasteful, genuine Gothic church, as he would know how to do, and did not oblige him, either by direct charge or by indirect but felt expectation—for even architects must "please, to live"—to give us something extremely fine—something to be talked about and gloried in, we should get more really good churches, on the whole, than we do.

I am quite aware that I might be confronted with not a few which I should at once admit to be thoroughly satisfactory. Still I hold that what I have tried to set forth is, too generally, the true state or the case.

We see every now and then a Congregational and a "Catholic" church near neighbours, the latter sometimes evidently built with sparing funds. And generally the contrast is not a flattering one; of course I refer only to the exterior. I would just add, to prevent misjudging, that I neither am nor have been an architect, nor have I received my cue from any, and I have no personal ends of any sort in what I have written. Hoping the subject may receive attention from some far better able than I to do it practical justice,

I am, dear Sir, yours truly,  
R. W. R. L.

To the Editor of the Nonconformist.

SIR,—Having secured a good and suitable site, the larger the better, so that schools may be built near the church, and there may be room for enlargement if found necessary, we next consider what are the requirements of the building we erect.

Mr. Ruskin, in his admirable volume entitled "Lectures on Architecture and Painting," delivered at Edinburgh, says, "The first thing to be required of a building is that it shall answer its purpose completely, permanently, and at the smallest expense. If it is a church, it should be just large enough for its congregation, and of such shape and disposition as shall make them comfortable in it, and let them hear well in it." This is certainly the common-sense view of the matter, and yet how many of our churches are built without any such consideration. Judging from many of the churches around us, it almost appears as if the majority of our people had subscribed their thousands of pounds, and thought because they have subscribed so much money that therefore they must have a perfect building. Whereas the truth is, that if an ordinary architect is allowed to have his own way in the matter, the result will generally be anything but satisfactory. Nor is this to be wondered at when we know that some of the first architects in England utterly repudiate the idea that a church should be adapted for preaching and hearing in. Mr. Street, in his lecture on "Church-building," treats with scorn that which we should consider essential in the construction of our sanctuaries. Happily for us, as Free Churches, we are raising, not a day too early, a class of men who thoroughly understand our wants and requirements. Such architects as Mr. Tarring, of London; Mr. Barnes, of Ipswich; Mr. Pritchett, of Darlington; and others, will be pretty sure to erect churches for us that will do us credit and meet our wants. With respect to the cost of our buildings, we are liable, I think, to fall into two extremes, either of spending too little or spending too much. I have often thought what a pity it was to spend, say 1,500*l.*, upon what might be considered only a temporary church, whereas the expenditure of 1,000*l.* more would have secured the erection of an elegant sanctuary to hold six or seven hundred people. On the other hand I have regretted the erection of churches costing eight or ten thousand pounds, when two handsome structures might have been built for the same money.

Mr. Ruskin, in another part of the volume from which I have quoted, says, "You perhaps fancied that architectural beauty was a costly thing. Far from it. It is architectural ugliness that is costly." Who cannot bear witness to the truth of this statement? Glancing in my "mind's eye" over twenty or thirty new Congregational churches, from St. Leonard's in the South to Penrith in the North, I find not only that the less costly are the more elegant and beautiful, but that also they are more comfortable and more perfectly adapted for

Congregational worship than churches that have cost twice, and sometimes even, three times as much. Every one of these less costly ones have towers and spires to them.

I am, Sir, yours truly,  
A FREE CHURCHMAN.

#### Foreign and Colonial.

##### FRANCE.

The Emperor is now at Biarritz with the Empress. A writer there says that he looked pale and tired, which is not to be wondered at, considering his recent illness and the weighty cares and anxieties pressing on his mind for some months past. The weather was lovely. The houses of Biarritz were decorated with flags, and the illuminations were general after night-fall.

A correspondent in the *Indépendance Belge* states that M. Lavelette's circular received the final touches at a meeting of Ministers at St. Cloud on Sunday week. Just as the sitting was over the Emperor addressed his advisers in a speech which is represented as being of a remarkable character. He specially dwelt upon the consideration that each age has its formulas, and that the work of our epoch was unification; then, after some observations on the probable future of Europe, he concluded by saying he had many enemies in the world, but that history would render him justice.

The French journals have repeatedly of late referred to a letter of the Emperor Napoleon to the Minister of War on the reorganisation of the French army. According to the *Liberté*, this letter will appear very shortly in the *Moniteur*, and will treat the problem which consists in having "the least number of soldiers in time of peace, and the greatest number in time of war." The Emperor contemplates the organisation of a military force which will bear the title of Garde Nationale Mobile, and which will be composed of upwards of a million of armed men. The existing law of recruiting will be maintained, but the period of military service will be reduced from seven to six years. No exemption will be allowed for the new reserve distinguished by the name of the Garde Nationale Mobile, and which will include all Frenchmen, to the number of three millions, between twenty and thirty years of age, minus the 600,000 soldiers from the six contingents, and minus the 600,000 or 700,000 infirm and deformed persons who are obliged to be exempted from all military service, which will reduce the number to 1,700,000 Frenchmen of from twenty to thirty years of age as the whole number available. The Gardes Nationaux Mobiles will be commanded by officers of the army, and the recruits will be taken to the depots of the regiments of the line. These National Guards will be drilled during a certain number of days every year at the principal places of the canton or department. Such are, according to the *Liberté*, the bases pointed out in the imperial letter for the future organisation of the French army; forming a compromise between the system actually in force and the Prussian system.

##### PRUSSIA.

On Friday a selected portion of the Prussian army from Bohemia, several thousands strong, made their triumphant entry into Berlin by the Brandenburg-gate. The greatest popular enthusiasm prevailed. The King was preceded by Count Bismark and Generals Roon, Moltke, Voigtarheltz, and Blumenthal, on horseback. His Majesty was presented by young girls with three laurel wreaths for himself, the Crown Prince, and Prince Frederick Charles respectively. Replying to a congratulatory address from the Chief Burgomaster, his Majesty thanked the inhabitants for their splendid reception, which he stated was in every way worthy of the occasion, declaring at the same time that the troops, not he, should be the object of their ovation. Numerous orders were distributed and a large number of promotions made. Count Bismark was raised to the rank of General, and was appointed commander of his Landwehr regiment. The Crown Prince and Prince Frederick Charles were invested with the order "Pour le Mérite," together with portraits of Frederick the Great.

On Friday another portion of the Prussian army made its entry into the capital. At one o'clock the *Te Deum* was sung in the Pleasure-gardens. Before the altar, which had been erected for the occasion, were the Royal family, several foreign Princes, the Generals of the army, the members of the Prussian Cabinet, with the exception of Count Bismark, who was not well enough to bear the fatigue of the whole pageant, the Italian Ambassadors, and 104 clergymen of all denominations. The sermon was preached by the chief chaplain of the army, who took for the text of his discourse verse 23 of the 118th Psalm. At half-past one the hymn of St. Ambrose, sung amid salvos of artillery, closed the solemnity, which was of a very impressive character. The various corps were entertained, and in the evening the whole city was illuminated.

At the banquet given by the municipality of Berlin in honour of the return of the army the King made a speech, of which the following were the concluding words:—

May peace be lasting, and be of equal benefit to the future of Prussia and Germany!

Then raising his glass, his Majesty said:—

Thanks to my faithful people and my glorious army. Hurrah for the army and the people in arms Hurrah for the Fatherland!

The military representatives of England, France, Italy, and Russia were present at the banquet.

The King has addressed a letter of thanks to the civil authorities and population of Berlin for the brilliant reception which they have accorded to the army. The letter concludes thus:—

Such moments as these unite more closely that which was already united, and place the aim which we pursue with a unanimous, persevering, and self-sacrificing spirit—namely, the good of the Fatherland—in an ever clearer light.

The King of Prussia has also published a letter to his subjects generally, thanking them for the expressions of loyalty and devotion which he is constantly receiving.

An amnesty has been proclaimed for all persons who, up to the 20th inst., had been convicted of high treason or other offences against the Crown, resistance to the State authorities, violation of public order, offences committed by the press in infringement of the Press Law of the 12th of May, 1851, and for infractions of the ordinance of the 11th of March, 1851, regulating the right of public meetings. A Royal decree has also been issued instituting a cross of honour in commemoration of the campaign of 1866.

It is rumoured that notes from the French and Russian Governments have been delivered in Berlin and Copenhagen in reference to the question of Northern Schleswig.

The law for the union of Hanover, Electoral Hesse, Nassau, and Frankfurt with the Prussian Monarchy has been officially promulgated.

The Prussian Government makes the surrender of the fortress of Konigstein the condition upon which definite negotiations will be opened with Saxony respecting that kingdom's future position in Germany.

The Elector of Hesse-Cassel, who, since the conclusion of the treaty with Prussia which guarantees to him the enjoyment of his private property, has left Stettin, has published a notice to his troops, civil and court officials, and subjects, by which he releases all his former subjects from the oath of allegiance made to him as Elector, and officials and soldiery from the oath of service. A similar success is hoped for at Berlin from the negotiations with the ex-King of Hanover and the ex-Duke of Nassau. "If the two Princes," says the *Temps*, "really decide to give over to the King of Prussia their Sovereign rights, William the First will find himself relieved of those scruples of legitimacy and Divine right which so cruelly torment his Highness."

#### AUSTRIA.

It is rumoured that the Emperor will appoint a Liberal Hungarian Ministry. Another report, perhaps as well founded, is that the Hungarians are discontented on account of the impression that the Diet will be convoked without the previous appointment of a Hungarian Ministry. The Emperor is expected at Buda. The cholera now prevails in Hungary to a greater extent than in the outbreak of 1831.

The *Mémorial Diplomatique* says that the difference between Austria and Italy as to the amount of the Venetian debt to be assumed by the latter is now reduced to twenty-five millions of francs; that the two Governments have agreed to accept the arbitration of the Court of the Tuileries as to the figure; that a courier has been sent from Vienna to Paris with a view to obtain a speedy answer from France; that the general treaty of peace will doubtless be signed by the end of this month; and that the Venetian plebiscite will take place immediately afterwards.

According to an official statement there has been no question during the present peace negotiations of any further territorial cession besides Venetia.

The Archduke Albrecht has been appointed Commander-in-Chief of the Austrian army. The chief direction of the army is to be reorganised. The position of the Commander-in-Chief will not encroach upon that of the Minister of War in questions of administration. No changes will be made in the organisation of the navy.

The Emperor will visit in October the countries devastated by the war.

#### ITALY.

##### OUTBREAK IN SICILY.

There has been a very unpleasant insurrectionary movement in Sicily. On the 13th inst. the numerous armed bands which infest the mountains in Sicily united, and made, during the night, so bold an attack upon that city that they were enabled to take up strong positions in various parts of Palermo. At first a panic prevented the National Guard from co-operating with the garrison, and on the 16th the firing was still kept up with great energy on both sides without decisive results. 5,000 troops were despatched, but the bad weather delayed their arrival until the 20th. Then, of course, the insurgents retired, offering no serious resistance. Some 200 arrests were made. The National Guard was again organised, and the troops patrolled the streets of the city. On the night of the 22nd, Palermo was illuminated, and the houses were decorated with flags. Neither the Bank nor the prisons were broken open during the disturbances.

The Italian journals say nothing of the Republican element amongst the Sicilian insurgents, though the *Moniteur* does. The *Italia* declares that the outbreak is due solely to the monastic and mendicant corporations suppressed by the law, who have worked upon the refractory conscripts, and tried to create an Italian Vendée. "The movement at Palermo," says the *Nazione*, "is nothing but the result of an alliance of brigands, friars, and of the clergy. It is the monastery of Monteale, which has been the rendez-

vous, the head-quarters of these champions of rapine and of fanaticism." It appears, however, that Messina has just elected Mazzini as Deputy to the Italian Parliament, a fact not without significance. The outbreak has had one wholesome effect,—it has decided the Government to give full and immediate effect in Sicily to the law on the suppression of religious corporations.

Catania and some other towns have adopted loyal addresses to the King.

A Florence letter of the 16th in the *Monde* says that M. Ricasoli has offered Garibaldi the chief command of the fleet, but that it is not likely he will accept it. Garibaldi has arrived at Florence. The volunteers are concentrated at Lecco, apparently for the purpose of being disbanded.

#### TURKEY.

Accounts as to the recent battle between the Turks and the Cretans differ materially. The former claim "a glorious victory," and state that three thousand Egyptians were placed *hors de combat*; and the Pasha in command, with the remainder of his forces, capitulated, and that the Cretans captured a considerable quantity of munitions of war, several flags, and four guns. Nevertheless it is stated that many Greeks are abandoning the island. According to an official account from Constantinople, after two days' fighting, the Cretans were defeated, with a loss of 650 killed and 1,120 wounded. The insurgents have received 7,000 muskets and 300 casks of powder from Syria. More reinforcements are being sent from Turkey to Candia.

Ismail Pasha, the former Governor, was sent again to Candia, but has since returned to Constantinople.

Turkish troops have been sent to Anti-Taurus. Thessaly and Epirus are quiet. The Governor-General of Candia has ordered a general arming of all the Turks in the island.

The *Paris Patrie* states that there are at the present time three American vessels at Candia. The same journal publishes an article, signed by M. Dréolle, under the heading, "The Mediterranean Question," in which the writer, grounding his argument upon the presence of American ships at Candia and British ships at Sicily, draws the conclusion that the question at issue is more a Mediterranean than an Eastern question. The article continues thus:—

Let us not lose ourselves in the intricacies of the Eastern question. Let us confront this legion of political and commercial interests, which have been created from the first by the piercing of the Isthmus of Suez. These are the interests at stake at the present day, and if France, Italy, and Austria understand this fact, and if Spain reflects upon it with them, the Mediterranean Powers will be equal to the emergency. We will state more, should the present movement not prove abortive by the prompt pacification of Sicily and the maintenance of the European treaties in the island of Candia.

The memorandum which the Greek Government has addressed to the protecting Powers is now published. It reviews the history of Candia during the present century, contending that for thirty-six years the Cretans have lived a life of torture. It expresses its apprehension that unless the Great Powers intervene the suppression of the present insurrection will be marked by those cruelties with which the Turks have unhappily rendered us but too familiar. The Greeks appear content to state the facts, and to leave the protecting Governments to draw their own conclusions. The idea of annexation to the mother country, which must be in the mind of every Greek, is never once broached.

The British Legation at Athens has denied the correctness of the statement that England had advised Turkey to cede Candia to Greece.

#### AMERICA.

President Johnson met with an enthusiastic reception at St. Louis. He made a long speech, declaring that the New Orleans riots were planned in Radical Congressional caucuses, and announced his intention of adopting a course of determined opposition to the Radicals in all respects. The following is an extract from the President's speech made at St. Louis after having been serenaded:—

In connection with New Orleans and the extension of the elective franchise, I know that I have been traduced and abused; I know it has come in advance of me here, as it is elsewhere, that I have attempted to exercise an arbitrary power in resisting laws that were intended to be forced upon the Government. (Cheers, and cries of "Hear.") Yes, that I had exercised the veto power—"Bully for you"—that I had abandoned the party that had elected me, and that I was a traitor—(cheers)—because I exercised the veto power in attempting and did arrest for a time that that was called a Freedman's Bureau Bill. (Cheers.) Yes, that I was a traitor; and I have been traduced; I have been slandered; I have been maligned; I have been called Judas Iscariot, and all that. Now, my countrymen here to-night, it is very easy to call a man a "Judas," and cry out "traitor," but when he is called upon to give arguments and facts, he is very often found wanting. Judas Iscariot! Judas! There was a Judas once, one of the twelve apostles. Oh, yes; the twelve apostles had a Christ. [A Voice: "And a Moses, too."] (Laughter.) The twelve apostles had a Christ, and he never could have had a Judas unless he had twelve apostles. If I have played the Judas, who has been my Christ that I have played the Judas with? Was it Thad. Stephens? Was it Wendell Phillips? Was it Charles Sumner? (Hisses and cheers.) Are these the men that set up and compare themselves with the Saviour of Man, and everybody that with them in opinion, and that try to stay and arrest their diabolical and nefarious policy, to be denounced as a Judas? ("Hurray for Andy," and cheers.) In the days when there were twelve apostles, and when there was a Christ, while there were Judases there were unbelievers? Yes, while there were Judases there were

unbelievers. (Voices "Hear," "Three groans for Fletcher.") Yes, oh yes, unbelievers in Christ—men who persecuted and slandered and brought Him before Pontius Pilate, and preferred charges, and condemned him to death on the Cross to satisfy unbelievers—and this same proceeding, diabolical and nefarious, there are to-day those who would persecute and shed the blood of innocent men to carry out their purposes. (Cheers.)

At Indianapolis so many groans and hisses came from the crowd, and such confusion prevailed, that the President was unable to make a speech, and was obliged to retire. Several pistol-shots were exchanged between political opponents among the crowd. The Cincinnati municipality refused to tender the President a reception.

A delegation from the Southern Radicals who attended the Philadelphia Convention are making a tour through the States, addressing the people at the various cities which President Johnson lately visited. Thaddeus Stevens has made a speech declaring the future Radical policy to be territorial government in the South, confiscation, and negro suffrage.

Resolutions have been introduced into the New Jersey Legislature declaring that Mr. Johnson's speech to the Committee of the Philadelphia Convention is calculated to excite a renewal of the rebellion against the constitutional authorities of the Government, being indicative of a revolutionary purpose on the part of the Executive.

The Republicans carried the Maine elections by a majority of 30,000 votes, showing a large Republican gain. Numbers of Democratic Irish voted for the Republicans.

The American correspondent of the *Daily News* thinks that there is not much doubt as to the result of the coming elections, and that the Republicans will carry New York State. Respecting the President he says:—

I can assure you that, if I know anything of the American people, I know that President Johnson has not at this moment ten thousand voters in the North, outside the raving Copperheads of the Ben Wood school, who will venture to defend him in a private conversation, who are not satisfied that he is a violent and dangerous person, of revolutionary aims and tendencies, who must be held in check, no matter what the faults or errors of Congress may be, and whose assumptions of power in this reconstruction business have been gross usurpations. There is, I grant you, a considerable body, including many highly respectable members of the Republican party, who are in favour of the admission of the South without the conditions imposed by Congress; but there are very few indeed who will maintain that the President's claim to be sole judge and arbiter has any foundation. The work of reconstruction is a work of legislation *par excellence*. If anything ever falls within the province of the legislature this does; and the arrogation of it to himself by Mr. Johnson is acknowledged by ninety-nine men out of every hundred to be a usurpation which must be resisted. Moreover, whatever bold he had personally on the public mind—apart from his policy—he has lost within the last two months. He has not only lost loose from the party which elected him—a piece of treachery which in the eyes of Americans is very odious at any time, because long usage has made the President the exponent of the opinions of the majority which has voted for him; but in this case is doubly odious, owing to the character of the men into whose arms he has thrown himself. He is now surrounded, fawned upon, flattered and committed by men who notoriously, during the bloody struggle which has just closed, passed their nights and days scheming that the toils and sufferings of the Northern people should be profitless, that all the blood they were pouring out should be shed in vain—that, in short, the South should win, and the Union be dismembered, or that, if not dismembered, it should pass under the complete control of the most violent, tyrannical, and unscrupulous oligarchy of which history makes any mention.

The President's speeches, he says, have stirred the public of the Free States as no man has ever stirred them before.

He has now for ten days, day by day, abused and reviled as "traitors" everybody here who differs from him—put men, too, who have poured out their blood for the Union and given their sons for it, in the same category with Davis and Toombs, and done this in terms so gross and so insulting that people's lips grow white when they talk of it. His best friends dare not defend him. His organ, the *New York Times*, has been compelled, yesterday morning, by the wide-spread indignation, to deplore these speeches and to confess their folly and impertinence.

And though last not least let me remind you that much talk as there is and has been about the Constitution, and great—and absurdly great as it seems to Englishmen—as is the reverence of Americans for the Constitution—the controversy with the South has long ceased to be a controversy about points of constitutional law. All that passed away in the days when Lincoln issued his great proclamation. The contest is now in form as well as in fact a contest of ideas and principles, of two forms of social and political organisation. The North is as determined now as it was four years ago to have its way, to make its ideas to prevail over the whole continent, under the Constitution if it can, but outside of the Constitution if it must. I tell you that if the South does not choose to accept its fate as it is now offered to it, clothed in constitutional forms—if it does not choose to accept Northern ideas of government and society, of human rights, sugared over as constitutional amendments—it will have to accept them at the point of the bayonet sooner or later, though five hundred thousand Johnsons stood in the way. The South will not be allowed to come back as if nothing had happened; it will not be allowed to treat the negroes as it pleases, or pursue any course of legislation which the public of the Free States deems inimical to democratic civilisation and polity.

The President is said to have been enthusiastically welcomed at Louisville and Cincinnati. He met with much opposition from the crowd at Pittsburgh. Mr. Seward, in reply to a question from the

crowd concerning Mexico, told them that when they had secured what they had already he would talk to them about Mexico.

It is not surprising to read that the *New York Herald* has commenced withdrawing its support from President Johnson.

General Butler has been nominated to Congress from Massachusetts.

The New York Democratic State Convention has nominated Mr. Hoffman, Mayor of New York, for the post of Governor.

President Johnson is reported to have decided that Mr. Jefferson Davis, if not tried in October, shall be released on bail. It is rumoured that Mr. Davis had refused to accept his release conditionally upon his leaving the country.

The Fenian Congress at Troy have deposed Sweeney for incompetency, and re-elected Roberts as President. An American steamer has been seized at Montreal on suspicion of being engaged by the Fenians. It is believed that no Fenian raid will occur before November.

#### MEXICO.

An engagement was expected to take place between Marshal Bazaine and General Garcia, with 30,000 men, between San Luis de Potosi and the city of Mexico. The Imperialists still hold all the large towns and populous districts, and the Juarists are said to be torn by internal dissensions.

An American expedition from San Francisco, with 8,000 stand of arms, under General Vega, has landed at Lopez. Attacks were expected to be made at Alamos and Sonora.

#### FOREIGN MISCELLANY.

A rumour is afloat to the effect that the Grand Duke of Hesse proposes to abdicate in favour of Prince Louis, the husband of Princess Alice.

Franz Pulszky, the Hungarian exile, has just lost his second son, who was formerly a Garibaldian Volunteer.

The last advices from India announce the failure, with enormous liabilities, of a great native speculator of the name of Premchund Roychund.

According to a letter from Rome in the *Temps* Cardinal Antonelli is suffering from an attack of diabetes.

A civil war is raging in Japan; but the Tycoon is said to have proved more than a match for the disaffected Damios.

The cholera is increasing at Vienna. One of its last victims was Freiherr von Wattmann, surgeon to the Emperor, one of the most distinguished operators in Europe.

**FRENCH BREACH-LOADERS.**—The *Etendard* says that the new Chassepot needle-gun has already been served out to the battalion of foot chasseurs of the Garde Impériale quartered at Vincennes.

The Princess Dagmar, accompanied by her brother, has left Copenhagen for St. Petersburg, where her marriage with the Czarewitch will shortly be celebrated.

The *Delhi Gazette* announces that the state of affairs in Afghanistan is deemed so unsatisfactory as to warrant the formation of an army of observation on the north-west frontier of India, in the Peshawur valley.

The weather in France is said to have been positively frightful for some time past. The result has been inundations throughout several departments. So extensive was the inundation on Monday in the district between Moulins and Nevers that railway communication was interrupted.

**THE POPE.**—The story of the Pope having despatched a messenger with an autograph letter to Queen Victoria, and of Mr. Odo Russell holding perpetual interviews with his Holiness, which reached this country through an Austrian channel, is now flatly contradicted by the official organ of the Papal Government. The Antibes Legion has reached Rome. The nominal total strength of the Papal army at the present date is said to be 15,297 men.

Advices from Melbourne to the 26th August have come to hand. Mr. Manners Sutton, the new Governor of Victoria, had arrived, and been well received. Parliament had been prorogued till the 2nd of Oct. A new Queensland Ministry had been formed. A petition was being signed in Queensland praying the recall of the governor of that colony. News of discontent among some of the natives of New Zealand was rife.

**CANADA AND ITS CROPS.**—It is now an ascertained fact that, notwithstanding the unfavourable predictions made in the early part of the season, the crops of this year will prove throughout Canada to be largely above the average. It is true that during the last few weeks it has rained to a very unusual extent, and that in some low localities they are nearly drowned out; but on a general inspection of the country we learn it is now certain that the harvest in Canada is equal, if not superior, to that of any recent year.—*Canadian News*, Sept. 20.

**HORRIBLE STORY FROM THE FAR WEST.**—The *Helena (Montana) Republican* states that in May a man representing himself to be a minister of the Gospel stopped at an Irishman's ranch at Tobacco Plains, on the road from Pend d'Oreille Lake to Kootenay mines, and that some time afterwards the Irishman was missing, and the *quondam* preacher stepped into his shoes, informing all who inquired after the previous proprietor of the ranch that he had bought out the Irishman, and that the latter had gone to the lower country. This seemed a plausible story, but a discovery of human bones led to an investigation, which has proved that the supposed ex-preacher

not only murdered the Irishman, but hacked the body to pieces and served it up in variously-prepared dishes to the travellers stopping at his place.

**PRUSSIA AND LUXEMBOURG.**—We read in the *France*:—"As is already known, the King of Holland maintains that, by the dissolution of the Germanic Confederation, Luxembourg is free from any connection with Germany, and that the Prussians have no longer any right there. The King of Prussia does not entertain the same opinion; he has just replaced the garrison of that fortress by some regiments of the permanent army. This change has been badly received by the inhabitants, especially by the tradespeople, who closed their shops on the passage of the troops."

**THE LIONS OF THE PRESIDENT'S EXCURSION.**—At Niagara a committee from a soldiers' and sailors' association waited on General Grant, and requested permission for the organisation to visit him. We quote from the detailed account:—"Is it a political organisation?" brusquely inquired the general. "Not at all." "Then I should be glad to receive them. I am always happy to see our soldiers and sailors, but I don't want anything to do with political organisations. I don't want them brought to me." At Detroit Admiral Farragut again found occasion to state quietly "that he had accompanied the party by particular request," and that he was "a sailor and not a speaker."—*Boston Advertiser*.

**FREDERICK DOUGLASS.**—One of the Philadelphia correspondents of the *Boston Advertiser*, describing the convention in the former city, writes:—"The event next in interest to Butler's speech was Fred. Douglass's story of his interview with his former owner and the daughter of his former mistress. He had not seen the lady, he said, for twenty-five years till this morning. She was very kind to him when he was a boy, and received him very cordially to-day. His old master long ago became convinced of the sin of slavery, and freed his slaves. He was now living in Baltimore; but when he heard that his old runaway had been chosen a delegate to this convention, he and his daughter came up here purposely to see him, and had seen him walk in the procession. Mr. Douglass spoke of this matter with much emotion, and barely alluded to what passed at the interview with his former master and mistress."

**COUNT BISMARCK'S ILLNESS.**—The *Pall Mall Gazette* of Monday says:—"Count Bismark's illness is of a serious character. To-day (as we learn by a private telegram), he is better; but it need be doubted no longer that he is much shaken. The Count suffers from some disorder of the brain, we believe. He will soon take leave of absence for about ten weeks, but his present condition is such as to create doubt whether he will ever resume his official labours. Monsieur de Schlieff, who was Minister in 1860, and M. de Savigny, who is regarded at Berlin as a very rising man, are already spoken of as likely to succeed to the high office which Count Bismark has so illustriously filled. M. de Savigny was Prussian Envoy to the Bund up to the outbreak of the war, and took a considerable part in the recent peace negotiations." This news comes rather ominously with renewed assurances that the French Emperor's health is also in some danger.

**THE CANADIAN MINISTRY.**—President Johnson, being at the International Hotel, Niagara Falls, on the 2nd inst., held a sort of informal reception in the evening, at which Mr. J. A. Macdonald and other members of the Canadian Government then at Niagara were introduced, and several other eminent Canadians. The President expressed his regret that he was unable to receive them on any other day than Sunday, but it was necessary for him to leave early next morning. Mr. Macdonald afterwards proceeded to Kingstown, where he was entertained at a public dinner on the 6th. In his speech he described confederation as now on the very brink of accomplishment. Being minister of militia he gave a general outline of the militia system, explaining that in case of emergency the militia would cease to be under the command of the Governor-General, and commingle with the Imperial troops under Sir J. Michel. England, he observed, was now sending out an additional reinforcement of 5,000 men to join the 8,000 British soldiers already in these colonies; and this force, with the 30,000 volunteers, would successfully repel all attempts at invasion. Mr. Macdonald heartily thanked his constituents for cheering him by their approbation; they had stood by him through good report and evil report. As for the latter, the time would soon come when, face to face with his traducers, he should take an ample retaliation.

**ELECTION INTELLIGENCE.**—The Brecon election is likely to take place on Saturday. There are two candidates left in the field of the many mentioned a month ago, viz., Lord Churchill, in the Liberal interest, and Mr. Howell Gwyn on the Conservative side. Both candidates express themselves as confident of success, and the contest is expected to be a sharp one.—Mr. Edmund B. Lockyer is a candidate for the suffrages of the electors of Wick in opposition to Mr. Leine, and has been addressing a meeting at Dingwall.—The Liberals of East Norfolk held a meeting on Saturday to prepare for the dissolution. It is expected Lord Bury, who once sat for Norwich, will be the candidate.—The seat for Tipperary vacant by the death of Mr. Dillon, is to be contested, it is said, by Mr. Pope Hennessey. The Hon. Capt. White is also a candidate. Mr. Sadler Stoney, who declares himself to be a supporter of Lord Derby, has also issued an address.

#### THE REFORM DEMONSTRATION AT MANCHESTER.

In spite of the continuous downpour of rain from early on Monday morning till one o'clock p.m., the Reform demonstration at Manchester was a great success. Fortunately the weather cleared up towards three o'clock, when the processions were getting together. The place fixed for the gathering was Campfield, an open square purchased by the corporation upwards of twenty years ago from Sir Oswald Mosley, lord of the manor. The entire space open to the public on this occasion was about 220,000 square feet, including Liverpool-road on the west and Towman-street, which bounds it on the east. It would be difficult to form even an approximate estimate of the numbers present. Perhaps at no period of the meeting were there more than 80,000 to 100,000 in the square at once, but Liverpool-road, Deanagat, Gartside-street, and other approaches, were constantly filled with people for upwards of two hours going and returning, and it would be no exaggeration to say that the total number present at various times did not fall much short of 200,000.

It would be useless to enumerate the towns from which the various processions came by railway. Nearly every considerable place in Lancashire was represented. From the various railway-stations they started with bands of music at their head. The Executive Committee of the National Reform Union, co-operating with the Reform League both in the open-air meeting and in the meeting at the Free Trade Hall, went in procession to Campfield from Newall's-buildings. Several processions formed in various parts of the city of trades and friendly societies, and came to the meeting. Among them were the temperance societies, and, lastly, there was a procession of carriages from the Manchester Town Hall, at half-past two, containing members of Parliament, merchants, manufacturers, and members of corporations, who had assembled in the Mayor's Parlour to accompany Mr. Bright to the open-air meeting.

The assemblies having got together, six meetings were held, those present grouping themselves around a corresponding number of platforms. The resolutions moved and seconded from each platform, which were identical, protested "against the perpetuation of class government, by the exclusion of the great majority of the people from the franchise," and declared that the meeting refused "to allow itself to be made an instrument to further the views of contending parties or the selfish interest of any class"; while it pledged itself "to adopt all means of organizing and agitating for the only just basis of representation—registered residential manhood suffrage and the ballot." Confidence was expressed in Mr. Edmond Beales and the Reform League, and in Mr. Gladstone, Mr. Bright, and Mr. Mill.

There was an evening meeting at the Free-Trade Hall, which was densely crowded. The admission was by tickets, which was given away to the first applicants, but so great was the demand that a guinea and even two guineas premium were offered for admission to the platform. Mr. T. B. Potter, M.P., presided, supported by Mr. Fildes, M.P., Mr. Whitworth, M.P., Mr. Lawson (late M.P. for Carlisle), Mr. George Wilson, Sir James Watt, Mr. Jacob Bright, and a great number of the leading Liberals of the city and its neighbourhood. Mr. Bright, M.P., on reaching the platform, was received with a tremendous outburst of cheers, the whole of the assemblage rising to welcome him.

The CHAIRMAN, in opening the proceedings, said the people could no longer be taunted with indifference to reform. He then stated that their object was to present an address to one whose name in the House of Commons was a terror to evildoers, and who, with the late respected Richard Cobden, had earned a name which would be for all time endeared to the people of England. They had confidence in him that he would lead them to success, and this meeting would strengthen his hands in Parliament. He could now no longer be regarded as merely the member for Birmingham, but as the expounder of the will of a free people. (Cheers.)

Sir JAMES WATT then proposed a resolution declaring "that the people would no longer be trifled with by an oligarchic few," which was seconded by Mr. ERNEST JONES in a characteristic speech. The people were no longer to be satisfied with the crumbs which an exclusive oligarchy might consider sufficient to appease them; they would no longer be put off by the old excuses, being determined to have a full concession of their right—and that right was manhood suffrage and the ballot. The resolution was carried by acclamation.

Mr. GEORGE WILSON then moved an address welcoming Mr. Bright back to the metropolis of the north, claiming him as her son, and eulogising his character and public services. Mr. HOOSON seconded the motion, and the address, after a few words from Mr. BEALES and Mr. ARMITAGE, who were listened to with extreme impatience, was adopted amidst tremendous acclamations, which were renewed again and again as the chairman presented it to the hon. gentleman.

Mr. BRIGHT, who was loudly cheered, then addressed the meeting. In doing so, after a brief allusion to the unexpectedness of the personal compliment paid him, he disclaimed any ambition to be a leader. He was willing to aid wherever men were willing to work for human freedom and human happiness. He then said the grievances of the people at present were not against the Crown, nor yet against the House of Lords, which appeared to be its own

worst enemy, and was becoming more and more a refuge for worn-out members of the House of Commons. Their grievance was the House of Commons, and their object to make that House which professed to represent the people not a sham, but a reality. The important facts of the case could be stated in a few sentences. He then repeated his well-worn statements about the five millions of adult males, neither paupers nor criminals, who were excluded from the franchise. Besides, the county representation generally was a representation not of the people but of the landowners. Again, the borough representation was in great part a sham.

There are 145 boroughs with less than 20,000 inhabitants each, and they return 215 members. There are 109 boroughs with over 20,000 population, and they return 180 members. But look at the difference in the number of votes, the number of the population, and the amount of the taxation. It is something startling and enormous. The boroughs under 20,000 have 79,000 electors. The boroughs over 20,000 have 485,000 electors. The boroughs under 20,000 have 1,350,000 people. The boroughs over 20,000 have 9,305,000 people. The boroughs under 20,000 pay 367,000*l.* of income tax; the boroughs over 20,000 pay 5,240,000*l.*; and yet the boroughs under 20,000 have 215 members, as against 181 members for the boroughs over 20,000. (Cries of Shame.) We have Lord Derby's own authority for it, that the counties are politically the hunting grounds of the great landowners. Lord Derby said if you would tell him the politics of half-a-dozen principal landowners in a county, he would tell you the politics of the county members and the boroughs. What are they? Manchester knows not bribery, nor Birmingham; but of the boroughs of 20,000 population and under, how many of them are full of corruption! There are small boroughs, such as Banbury and Tavistock, and Liskeard, where, I believe, great honour and great purity prevail, but the bulk of these boroughs are accessible to the influence of any man who would go there with plenty of money in his pocket and no principle or morals in his heart. (Loud cheers.) The only remedy was larger constituencies and the ballot.

The House of Commons was soundly rated for its treatment of the late Reform Bill, and a part of Mr. Bright's speech was devoted to a quotation with a running commentary of Mr. Lowe's speech on the character of the working classes, which the hon. member urged, as he did at Birmingham, should be hung up in every place where the working classes are in the habit of assembling. If it were true that the working classes were so bad as Mr. Lowe and his allies the Tories represented, that, Mr. Bright contended, was a reflection on the governing classes, who with the power they had at their disposal ought to have made the people better. He undertook to say that if a good reform bill were adopted, three sessions of Parliament would not pass before a scheme was established for giving a thorough instruction to every working man's child in the kingdom. What was called statesmanship, Mr. Bright went on to say, was like no other profession.

In other professions failure is acknowledged, and it shuts a man out from distinction and supremacy; but Lord Derby at this moment is Prime Minister of England, whose failures are in the annals of England for thirty years past. (Cheers.) In 1834 Lord Derby left Lord Grey's Government because he would not permit even an inquiry into the excessive revenues of the Irish Church. But the Irish Church is doomed to destruction. (Cheers.) In 1846 he left Sir Robert Peel and became the leader of the Tory Protectionists, because he would not consent to the abolition of the Corn Laws, and since then he has been foremost in opposition to all good things in Parliament. Lord Derby is not the leader of his party in a high sense. He is not the educator, he is not its guide; but he is the leader in all foolish contests in which its ignorance and its selfishness it involves itself with the people. (Great cheering.)

Lord Derby was not a reformer, nor would he introduce a reform bill in the character of a reformer. If he did introduce one it would be as before—some juggle, some dishonest trick, something base, like the means by which they overthrew the bill of Lord Russell's Government.

If that bill had passed, moderate as it was, I undertake to say it would have been received in every part of the United Kingdom with the liveliest satisfaction. It would have given to the working men, and to numbers of them, a partnership in the State, and I believe that the nation would have been happier and stronger from the passing of that bill. (Cheers.) But now discontent is growing everywhere, and will continue to grow until that discontent becomes a great peril in the country, unless a satisfactory measure is introduced and passed through Parliament. I charge Lord Derby and his friends with this. I say that they have brought class into conflict with class. I say that they have done much to separate Parliament from the nation; that they have made the House of Commons the reviler and not the protector of the people; and, further, that they have frustrated the just and benevolent intentions of the Crown. In conclusion, I venture on something which may be deemed as foretelling what is to come. I say that the men who are now in office cannot govern Britain. The middle classes and the working classes will alike condemn them. They cannot govern Ireland. In that unhappy country their policy has produced a state of chronic insurrection which they can never cure. They will be expelled from power, and their policy will be rejected by the people; for it is on broad and just and liberal principles alone that England can maintain her honest but now unchallenged place among the nations of the world.

The hon. gentleman, having spoken very nearly an hour, sat down amid enthusiastic cheers. A vote of thanks to the chairman, proposed by Mr. Wilfred Lawson, and seconded by the Hon. Lyulph Stanley, brought the proceedings to a termination. A large torchlight meeting was held outside the Free Trade Hall simultaneously with the one within.

A great Reform demonstration, attended by several thousand persons, was held in Liverpool on Saturday. Mr. Robertson Gladstone, brother of the late Chancellor of the Exchequer, presided, and Mr. Beales, who received a perfect ovation from the meeting, was also present. The most influential local leaders of the Liberal party took part in the proceedings, and although some attempts at disturbance were made by a few Tories, the resolutions were carried with great enthusiasm and unanimity.

Since the formation of the National Reform Union, in April, 1864, nearly eight hundred public meetings have been held under its auspices; one hundred and fifty branch associations have been established; more than half a million of publications on the subject of Parliamentary representation have been issued; and petitions with upwards of 534,000 names appended to them have been, with the assistance of the central society, presented to the House of Commons.

### Court, Official, and Personal News.

Her Majesty and the Royal family are expected to return to Windsor Castle about the close of next month, and after a short stay at the Castle, will, it is understood, proceed to Osborne, where the Queen will probably keep Christmas.

It is reported that Mr. Eyre, the ex-Governor of Jamaica, has taken, for a limited period, Adderley Hall, near Market Drayton, in Shropshire, the seat of H. R. Corbet, Esq.

The *Sunday Gazette* says it is anticipated that the revenue for the quarter ending next Sunday will show an increase of more than half a million over the corresponding quarter of 1865. The customs are expected to present an increase of nearly a quarter of a million, and the increase of excise will neutralise the loss caused by the reduced income-tax.

Mr. Henry Vincent has arrived in the United States, and has been received with the greatest cordiality.

We (*Athenæum*) learn that the state of Dr. John Brown's health is much improved, and that he is about to resume his professional duties. This will be gratifying news to all his friends.

A statue of the Queen, erected by subscription of the town and shire of Aberdeen, was inaugurated on Thursday by the Prince of Wales. The freedom of the city and a corporation address were presented to the Prince at the station, and his Royal Highness returned thanks for the honour and the welcome given him. A procession was then formed to the site of the statue, in Union-street. After prayer, the subscribers' address was presented to the Prince, who expressed great satisfaction in inaugurating the statue of his "dear mother," who heartily appreciated the loyalty and attachment of the people of Aberdeen, and the unanimity with which all classes had contributed. The Prince then unveiled the statue amidst the loud cheering of 20,000 spectators. The statue is in marble, by Mr. Alexander Brodie, of Aberdeen. The Queen is represented in Scottish plaid, with thistle brooch. The Prince expressed himself highly pleased. Earl Derby was present on his way to Balmoral. The weather was unfavourable.

It is said that the Prince and Princess of Wales will go to St. Petersburg to be present at the marriage of the Princess Dagmar to the Czarévitch.

Parliament was last week further prorogued until November the 20th.

The *Glowworm* says that 2,518*l.* has been raised for the Eyre Defence Fund.

The well-earned honour of knighthood will, it is rumoured, be conferred upon Mr. Glass and Mr. Canning, so familiarly known in connection with the successful laying of the Atlantic Telegraph Cable.

### Miscellaneous News.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.—Number of patients for the week ending September 22nd, 1,072, of which 355 were new cases.

THE HOUSELESS POOR ACT.—According to an official document just issued, there were in 1864 only 612 persons admitted nightly into poor-law wards; and this year the number nightly has reached to 1,263.

THE ATLANTIC CABLES.—Rain, bad weather, and a heavy gale, culminating in a complete hurricane, have interrupted telegraphic communication by the land lines on the American side of the Atlantic. The storm, however, has in no way affected the Atlantic cables, which remain in perfect working order.

ENCOUNTER WITH A CROCODILE.—On Saturday night, while the keepers of the crocodile now exhibiting at the Agricultural Hall, Islington, were cleaning out his tank, the monster got away and fell upon the floor of the building, lashing his tail violently and snapping at everything near him. The reptile, which is nearly ten feet long, was secured, after considerable difficulty, by first binding his jaws with cloths, and carried bodily into the tank.

UNIVERSITY COLLEGE.—THE CHAIR OF MENTAL PHILOSOPHY.—The Rev. James Martineau, the well-known Unitarian minister, was recommended by the Senate as successor to Professor Hoppus in the chair of Mental Philosophy and Logic at London University College. The recommendation has not been adopted, and, according to the *Inquirer*, a number of gentlemen well known as advocates of liberal theological views were found in the majority who opposed it. In contrast with the conduct of these gentlemen, our contemporary places that of Dr. Hoppus himself—a

Congregationalist and Evangelical. Dr. Hoppus was asked by the Senate to report on the names of nine or ten candidates, with that of Mr. Martineau. The professor replied that, while Mr. Martineau's name was on the list, it was unnecessary for him to say anything in detail of others. The *Inquirer* further reports that the Council will have an opportunity of reconsidering the subject, and that Mr. Martineau's claims are not absolutely rejected.

THE LONDON SUNDAY-SCHOOLS LIFEBOAT.—The formal presentation of the London Sunday-schools Lifeboat, the "Robert Raikes," to the National Lifeboat Institution took place last evening at the Agricultural Hall, Islington. Mr. Alderman Lusk, M.P., occupied the chair on the occasion, and Mr. Richard Lewis, the secretary of the Lifeboat Institution, received the boat on behalf of the committee, and delivered an address on the lifeboat and its work, illustrated by models, diagrams, &c.

THE BEALES TESTIMONIAL.—Mr. J. S. Mill, M.P., has addressed a letter to the Beales Testimonial Committee, in which, after expressing his approval of a testimonial, he maintains that the circumstances did not justify Mr. Beales' removal. He says that the expression of strong political opinions is not considered a disqualification for much higher judicial offices than that of revising barrister, and he contends that such an expression of political opinion could not be considered as justifying the removal from office of one who has always received the thanks of both political parties for his impartiality.

THE MURDER IN ST. GILES'S.—The trial of Jeffreys for the murder of his son took place on Thursday at the Central Criminal Court. There was of course no escaping from the overwhelming force of the evidence which brought home the charge to the prisoner; and the defence set up was that he was insane at the time he committed the act; but this plea did not prevent the jury from returning in ten minutes a verdict of guilty. After Mr. Justice Willes had passed sentence of death the prisoner asked permission to say a few words; and then in a calm clear tone said to the jury, calling God to witness, "I did not know what I was about when I did it—I have had a fair trial—I am guilty."

THE CHOLERA.—The deaths returned in the four last weeks from cholera were 198, 157, 182, and 150; from diarrhoea in the same periods 128, 132, 110, and 98. The deaths from cholera are less by 32 than the deaths from that disease in the previous week. Of the deaths registered last week from cholera and diarrhoea, 14 persons died from cholera, and 11 from diarrhoea, in the West districts; 28 from cholera, and 19 from diarrhoea, in the North districts; 19 from cholera, and 17 from diarrhoea, in the Central districts; 56 from cholera, and 24 from diarrhoea, in the East districts; 33 from cholera, and 27 from diarrhoea, in the South districts. Fifty-three young persons under 20 years of age died from cholera, and 81 from diarrhoea; at the age of twenty and upwards, 97 deaths occurred from cholera, and 17 from diarrhoea. —*Registrar-General's Weekly Return*.

MISERABLE END.—A wretched old miser died the death of a miser at Bradford, on Tuesday. For some years past—though a retired corndealer of considerable means—he had occupied a one-roomed shanty, with a single, unglazed window, and in the corner of this room, overrun with vermin and full of filth, it was his custom to lie night and day upon a couple of rotten sacks. As two or three days passed, and nothing was seen of him, the neighbours broke into the shanty on Monday, and there found its occupant, literally at his last gasp from starvation. He had just time to mutter that he had eaten nothing for a month beyond a crust steeped in water, and then died. 30*l.* was found in the room, and he is supposed to have left several thousands of pounds, but where the money is concealed nobody knows.

THE GREAT EASTERN.—The Great Eastern arrived at Liverpool on Wednesday morning. All the approaches to the Mersey were crowded with spectators anxious to witness the arrival of the big ship, and she was received with great cheering. On Thursday a deputation from the Liverpool Chamber of Commerce, accompanied by a number of influential merchants, went on board the Great Eastern, and presented Captain Anderson and his officers with an address. The deputation was most hospitably received on board, and spent some time in inspecting the various arrangements for the work of cable-laying. The Chamber has determined to give a dinner to the principal persons engaged in laying the cable, and Sir Stafford Northcote, President of the Board of Trade, has consented to preside at the banquet, which takes place on the 1st of October.

THE EARLY CLOSING MOVEMENT.—On Saturday morning, soon after midnight, a crowded delegate meeting of representatives from a number of shops in the West-end district was concluded at the Edinburgh Castle, Welbeck-street, Cavendish-square. The meeting was held for the purpose of inducing the employers in the trade to grant a reduction of the present excessive hours of labour. Mr. Holmes in the chair. The chairman said the hours of labour in the trade were excessive, and it had been found after inquiry that more than fifty per cent. of the shops in the trade did not close before ten o'clock at night. They wanted to induce the masters to close at eight o'clock at night, excepting Saturday. In the West-end district he found eighty shops; of that number forty masters had signified their willingness to close at eight, providing the movement were general. They had the best wishes of the Early Closing Association, which had promised the men their moral support. Mr. Summers said they did not want strikes, nor did they mean to use any intimidation towards the masters.

They must use moral suasion; and he moved that an association be formed for the purpose of carrying out the movement for obtaining a reduction of the hours of labour, and for that purpose he suggested the appointment of a committee to divide the metropolis into districts. The motion was unanimously carried. Nearly 100 names were at once enrolled as members of the association, and the meeting having been adjourned until Friday, the 28th inst., the proceedings terminated with a vote of thanks to the chairman.

**THE WAGES OF THE WORKING CLASSES.**—It appears from an elaborate return prepared by Mr. Leone Levi, at the request of Mr. Bass, M.P., that there are 10,697,000 workers (persons earning wages) in the United Kingdom under 60 years of age, and that their total earnings amount to 418,300,000*l.* per annum, distributed as follows:—England, 311,500,000*l.*, earned by 7,466,000 workers; Scotland, 42,700,000*l.*, earned by 1,104,000 workers; Ireland, 64,100,000*l.*, earned by 2,127,000 workers. The average weekly earnings are estimated at 16*s.* 2*d.* in England, 14*s.* 10*d.* in Scotland, and 11*s.* 9*d.* in Ireland. The average weekly earnings of males from 20 to 60 years of age, are estimated at 22*s.* 6*d.* in England, 20*s.* 6*d.* in Scotland, 14*s.* 4*d.* in Ireland; and those of females between the same ages, at 12*s.* 6*d.* in England, 10*s.* 6*d.* in Scotland, and 9*s.* 9*d.* in Ireland. The total annual earnings in the United Kingdom of the various occupations are estimated as follows:—Agriculture, 75,000,000*l.*; textile fabrics, 47,000,000*l.*; metal manufactures (including blacksmiths), 31,500,000*l.*; building trades, 42,500,000*l.*; shipping, railways, &c., 27,700,000*l.*; articles of dress, 33,000,000*l.*; mining, 15,000,000*l.* (13,000,000*l.* in England and 2,000,000*l.* in Scotland); domestic service, &c., 60,000,000*l.*; labourers (indefinite), 26,000,000*l.*; others, 60,600,000*l.*

**THE PURIFICATION OF WATER.**—IMPORTANT DISCOVERY.—The recent decision in the Court of Session regarding the pollution of the North Esk has given more than usual importance and value to every means for purifying water. We understand that a gentleman, residing in the neighbourhood of the river Esk, has, after repeated observation and experiment, discovered that the solid refuse of shale used in the manufacture of paraffin oil is a most perfect purifier of the filthiest water. A few days ago, a quantity of the sewage water of Musselburgh was experimented upon by throwing into it some of this shale refuse. After being allowed to settle, the water was found to have been completely purified. Two bottles, one of them filled with the sewage and the other with Crawley water, as used by the inhabitants of Edinburgh, were submitted to an eminent medical practitioner, who, upon being requested to select the one preferable for drinking purposes, unhesitatingly chose that which had been purified by the shale refuse. This substance is at present thrown aside by the manufacturers of paraffin oil as valueless; but if it can be applied in sufficient quantity, and the operation be effectual in cleansing the water polluted by the paper-mills on the North Esk, it would obviate the necessity of their removal or the expense of conveying the impure water out to sea by means of pipes.—*Scotsman.*

**CARLYLE'S PHILOSOPHY.**—The *Cork Examiner* contains an admirable exposition of the character and philosophy of the sage of Chelsea, supposed to be from the pen of Mr. Maguire, M.P. "The creed of Mr. Carlyle," says the writer, "is a translation into words of the acts of a by-gone time. He professes and probably believes himself to be a Christian, but his mode of thought, his teaching, and his morality are essentially Pagan." And again—"He desires men to act as if Christ had never come upon the earth to proclaim the beloved doctrine of mercy. He does not believe that the greatest of all these is charity, but chastisement. His *beau idéal* is the strong man, stern to inflict, and stubborn to endure. He has no notion of forgiveness to the thief, even though penitent. He is for hanging all rascals. Though he does not show much practical belief in the divinity of Christ's mission to save sinners, he has just enough of Christianity to believe in the devil. . . . But he is only severe to the little thieves; he is mild towards, and even admiring of, the big ones. A Frederick greedily setting all Europe a-fire that he might obtain what was not his, awakens in him transports of admiration; but a wretch brought up in the slums and in misery, seeing before him no example but that of theft and profligacy, if he steals, the philosopher's judgment for him is the gallows and hell."

**THE LANCASTER ELECTION COMMISSION.**—The commissioners at Lancaster have intimated to Mr. Fenwick and Mr. Schneider that the part taken by them in the recent election has placed them within the provisions of the Act of Parliament. At the same time they acknowledge themselves willing to hear any statement which these gentlemen might make upon the evidence which had been given, and would take down such statement as a part of their proceedings. They add that whatever either gentleman may say must be considered as a voluntary statement, and would not in any way entitle the person making it to a certificate of indemnity against any future proceedings. Both Mr. Fenwick and Mr. Schneider attended before the commissioners on Monday, and the latter gentleman declined making any statement whatever unless he was summoned in the ordinary way. Mr. Fenwick complained of himself and Mr. Schneider being treated as they had been, whilst Mr. Lawrence, who was also a candidate at the last election, had been summoned to give evidence. He was willing to make a statement to the

commissioners, and was prepared to give the fullest contradiction to what many witnesses had said, but he thought he should not be asked to do this before all the evidence had been heard. To do so would be like replying to an incomplete case. It was ultimately arranged that Mr. Fenwick might make his statement on Friday. At the meeting of the commissioners yesterday, Mr. Lawrence was examined at considerable length. He stated that it was after frequent invitations that he consented to become a candidate. He was at the time Mayor of Liverpool. When expenses were spoken of, and he was told that about 1,500*l.* would be needed for what was legal, he said that he thought the party ought to be satisfied if he paid half. Ultimately he consented to pay 1,000*l.* to Mr. Wilson. He was not aware that it was a serious offence to pay money for election purposes to any one besides the election agent. When he was told that Mr. Schneider had said that he should not get in for Lancaster unless he was prepared to spend 10,000*l.*, he said that if such were Mr. Schneider's views that gentleman might have the borough if he liked. Witness did not intend to spend money to get into Parliament. His examination had not been concluded.

**THE DEAR MEAT "SWINDLE."**—The *Times* says—"It is interesting to trace the progress of the rinderpest with reference to the proportion borne by the losses sustained to the estimated ordinary stock of cattle in Great Britain. At the close of June, 1865, this proportion was 0.001 per cent.; at the close of July, 0.042 per cent.; at the close of August, 0.129 per cent.; at the close of September, 0.231 per cent.; at the close of October, 0.352 per cent.; at the close of November, 0.601 per cent.; at the close of December, 1.171 per cent.; at the close of January, 1866, 1.921 per cent.; at the close of February, 2.827 per cent.; at the close of March, 3.669 per cent.; at the close of April, 3.968 per cent.; at the close of May, 4.138 per cent.; at the close of June, 4.203 per cent.; and at the close of July, 4.225 per cent.; at the present date the proportion is thus as nearly as possible 4½ per cent. It says something for the helplessness of the public in the matter of their meat supply, that when the loss occasioned by the disease was about one quarter per cent., the price of meat was advanced 25 per cent. This shameful swindle is still perpetrated, although the ravages of the disease are still below 5 per cent. of the whole stock of cattle in Great Britain—a proportion which would become still more moderate if Ireland were taken into account."

**CO-OPERATIVE MOVEMENT IN LONDON.**—A meeting was held on Tuesday evening at the Whittington Club, for the purpose of establishing a co-operative institution in London. Dr. Burns presided, and it appeared from the various speeches delivered that the great success of the principle of co-operation in Lancashire and Yorkshire—where the capital invested in the movement exceeds a million sterling—had induced a desire to extend its operation to the metropolis. With this view, it was proposed that working men should become members of an industrial partnership of clothiers, the customers and workmen being entitled to 25 per cent. respectively of the profits, so that a single person might be interested in the undertaking in three different capacities—viz., as shareholder, purchaser, and labourer. Upwards of a thousand shares of 1*l.* had already, it was stated, been taken, most of them being distributed among a considerable number of journeymen tailors, &c., while Sir Wilfrid Lawson, Mr. Montagu Chambers, M.P., and other prominent friends of the movement, had also become members of the concern. The low wages and degraded position of the London journeymen tailors were also commented on as proving the desirableness of the scheme. Letters were read from Lord Stanley, the Right Hon. W. Cowper, Mr. J. S. Mill, and other gentlemen, expressing approval of the enterprise, and resolutions were adopted recommending it to the support of the working classes, as calculated to harmonise capital and labour, and identify the hitherto conflicting interests of the employer, the employed, and the public.

**HORRIBLE STATISTICS.**—The report of the Society for the Rescue of Young Women and Children, just published, mentions that out of the 538 cases of girls received there were 335 who had gone wrong when only sixteen years or under, and no fewer than 106 were twelve years of age or under, whilst only thirty-three were over the age of twenty. The statistics of cases under sixteen years of age seem hardly credible, although from personal investigation we are able to confirm them. One girl, who is now about fifteen, commenced her course at five years of age; she has grown to be one of the most deceptive, one of the most hardened and hopeless creatures imaginable; she has led a career of vice so bad that no language descriptive of it can with propriety be used. There is another who commenced the same miserable life at seven years of age, and there are five who went the same road at eight years. Following the list still further, among the girls admitted last year we find seven who were ruined at nine years, twelve at ten, seven at eleven, seventy-three at twelve, twenty-nine at thirteen, sixty at fourteen, and fifty at fifteen years of age. These statistics of only one year's experience tell their own story—and it is a very piteous one—of the profligacy existing amongst those for whom, on account of their extreme youth, no provision has hitherto been made. The history of some of these youthful victims of vice reveals characters absolutely hardened by wrong courses before even the time of childhood has passed. One girl, only fourteen years of age, when confronted with her mother, said, "You set me the example." One little girl of fourteen died shortly after she was admitted into the house. She

appears to have been, when ten years of age, deserted by her parents, and was received into the workhouse, whence she was sent to one of the large parochial schools. At the end of a year the father returned, removed her from the school, and sent her to a relative, who placed her for a short period in a convent, and she then returned to her parents, only to fall a victim to her own father! After a vain attempt to get her living as a servant, she was found at Alder-shot with a soldier, and rescued from further ruin by being placed under the charge of the society, and in their house her poor miserable life came to a tranquil end. A few days after the death of this child another girl of twelve years of age was brought to the house by a Bible-woman. She had been criminally assaulted by a next-door neighbour of her father, but being twelve years of age there was no legal remedy, in the absence of proof that the girl was not a consenting party. Another applicant brought an interesting-looking child of ten with a recommendation from the surgeon of the Lock Hospital.

**EARL GREY AT NEWCASTLE.**—Earl Grey delivered an address, on Wednesday, at the opening of a Fine Arts Exhibition, in connection with the Newcastle-upon-Tyne Mechanics' Institution. He thought that people who had of late talked of mechanics' institutes having failed, had expected too much of them. More knowledge of human nature would have enabled them to judge better. Instead of being failures, they had done and were still capable of doing a great amount of good. He spoke at considerable length of the strikes which were prevalent in the district, and said he had been told that during the past few weeks 150,000*l.* in wages had been lost in Newcastle, owing to these unhappy disputes. Without attempting to say who was in the right—the employer or the employers—or whether it was not probable that there was a little to say on both sides, Earl Grey could not help expressing his sorrow that these evils should continue. He looked to the mechanics' institute as one of the most efficient means of promoting a better feeling between the employers and the employed; but he also expressed the opinion that if a really Christian spirit prevailed throughout the community, neither strikes nor "lock-outs" would ever be heard of. He spoke at some length of the drunkenness which was at present the besetting sin of working men; but said he believed that, by the means of mechanics' institutes and like agencies, a change would be wrought amongst the working classes similar to that which had taken place during the last century amongst the upper and middle classes of the country.

**SIR SAMUEL BAKER AND THE NEGROES.**—Sir Samuel Baker is an adventurous traveller and a very amusing writer, but he is like the man who supposed that he had a right to dogmatise about the King because he once took his hat off to the Duke of York. He wrote a column and a-half to Wednesday's *Times* to prove that negroes (in the interior of Africa) "have little in common with the white man beyond the simple instincts of human nature," which is no doubt true—just as true as that the native-born "dangerous classes" of London have little in common with Sir Samuel Baker beyond the simple instincts of human nature—but which Sir Samuel oddly regards as tending to prove that it is right to shoot down, flog, and hang indiscriminately, without any plea of necessity, and after all peril is over, not negroes in the interior of Africa, but negroes, mulattoes, persons of almost all shades of colour and education, in the interior of Jamaica. We do not understand how Sir Samuel Baker's interesting experiences in the centre of Africa can be brought to bear upon this point. The present editor knows something of the negro as he exists, not in the interior of Africa, but in the British West Indies, which would seem to be rather nearer the point, and yet he cannot, for the life of him, see how even this knowledge bears on the very simple question whether, when you have subdued and severely punished a riot, you may lawfully let loose a pack of brutal soldiers on all the kindred of the rioters, supposing them to be even as inferior in race as you please. The more inferior they are to us, the more mercy we should have supposed that we owe them, but Sir Samuel White Baker seems to think that he has brought some other and better doctrine from the sources of the Nile. No doubt Unyoro is the sort of place in which to meet with a very different opinion, but it was surely not to contract the amiable opinions of Kamrasi that Sir Samuel Baker tarried so long in his dominions?—*Spectator.*

**A CONVERT TO MISSIONS.**—The Rev. R. W. Dale, of Birmingham, successor of the late Rev. John Angell James, wears a luxuriant beard, and is of a swarthy complexion. A lady who would never previously subscribe to missions, being an advocate of the principle of paying by results, and being of opinion that missionary enterprise had not produced much fruit, heard Mr. Dale preach a missionary sermon, after which she became a subscriber to the mission funds. People wondered what it was that so deeply impressed her, and she relieved their curiosity by remarking that "She never had thought much of missions before, but after she saw what the grace of God had done for that poor Hindoo," meaning Mr. Dale, she "could refuse to subscribe no longer." We are saved any scruples we have had about giving currency to this good story—which is, we believe, perfectly true—by finding it in the *Western Times*, evidently "going the round."

In Detroit, Michigan, recently a Fenian placard was issued which wound up with the usual "God save the Green." Some wag, with an eye to truth, affixed the word "horns" after the "green," thus making it read, "God save the Greenhorns."

## Literature.

MR. SKEATS'S HISTORY OF THE  
FREE CHURCHES.—Part I.\*

The appearance of the first part of Mr. Skeats's History of the Free Churches of England, though it consists chiefly of but an "Introduction" containing a sketch of the rise of Nonconformity, and of its struggles up to the time of the Revolution, demands an immediate recognition, and, as we think, a very warm and emphatic commendation to our readers. Within a few years we have had the period to which it relates, and its religious events, described by several accomplished pens; but we venture to say that this preliminary chapter is inferior to no such essay or narrative, in knowledge and research, in intelligent appreciation of the time, in breadth of view, or in truth of representation. It promises well for the work it introduces, that this sketch partakes so largely the true historic spirit, and is written with so remarkable a power of condensation, and such vigour and clearness of expression.

Before noticing some of its more marked features, we would recall the statement of its scope and purpose as put forth in the prospectus which announced this new and much needed labour in the service of the Free Churches. It was pointed out that "Dr. Toulmin's History—long out of print, and now almost unknown—ends with the year 1702; the work of Drs. Bogue and Bennett extends no further than the beginning of the present century; Dr. Price's closes with the Protectorate, and Dr. Vaughan's with the year 1662." It is therefore designed to embrace in this work both "a much later period and a wider range" than has been taken by former writers; and to consider the history of our free churches "with reference to the principles which they express, the work they have accomplished, and the difficulties with which they have had to contend;" and, at the same time, to trace carefully "their political as well as their religious progress." It will thus "treat of the rise of Nonconformity after the passing of the Toleration Act; the sufferings of the Society of Friends; the theological controversies of the eighteenth century; the long history of the struggle for the repeal of the Test and Corporation Acts; the Church Establishment controversy of the years 1832 to 1837; and the subsequent agitation for complete religious equality." It will necessarily keep in view the history of the Established Church during the whole period; but will especially endeavour to exhibit the influence on the character of the English people, of the progress and development of the Free as opposed to the State-Church principle and system. Mr. Skeats, in his first chapter, strikes the note worthy of such a comprehensive and noble purpose, by the frank avowal contained in the following passage, relative to the period prior to the Revolution.

"I wish it to be understood that I hold neither the State nor the Church of the present day responsible for acts then committed. It might seem superfluous, if not absurd, to make this remark, were it not the case that, when the facts of those times are revived, they are often treated as though the present historical descendants of the old ecclesiastical parties were in some manner accountable for them. No person of common sense dreams of taunting the ministry of Queen Victoria with the acts of the ministry of Charles II.; but many persons, who are possessed of strong common sense in other matters, esteem it to be a natural thing to taunt the Established Church of the present day with the acts of the Established Church of three hundred years ago. And so, on the other side, men in whom high literary culture and ordinary common sense are often combined, seemed to imagine that they have turned the flank of their opponents' position if they have proved that the Independents of the Commonwealth were persecutors, and that they not only had no objection to tithes and Church-rates, but that they held firmly by the theory of a State-established religion. In so far as I may find occasion to repeat the history of religious persecution, I shall do it with no such purposes as these. Men may be responsible, in no small degree, for the character and the acts of their descendants, but cannot be held responsible for the character or the acts of their forefathers."

But, while thus candid and impartial, he soon lets it be understood that the historical judgments he has formed upon careful investigation, and the sympathies and convictions he entertains, will be expressed with sufficient decision and without reservation; as, for instance, in the following passage on the "Six Articles" of Henry VIII.'s reign, and the fearful penalties attached to any opposition to the doctrines they set forth.

"The law was now let loose against both Protestant and Catholics, but with peculiar vengeance against the former. The English State and Church have generally made a distinction in their treatment of the two classes of Dissenters. There is, to this day, an hereditary tenderness of feeling in the Church towards the members of the Roman Catholic communion, and an hereditary antipathy towards Protestant Dissent. Separation from Rome is looked at with mournful regret; separation from Protestant Dissent with holy pride. Nor

has the State been wholly destitute of similar partiality. From the reign of Henry VIII. down to the thirtieth year of the reign of Queen Victoria, the Government of the day has almost invariably relaxed offensive or insulting laws against Roman Catholics before it has relaxed similar laws against Protestant Dissenters. In the reign of Queen Victoria the feeling is exhibited by Ministers of the Crown fighting the battle of the Roman Catholics, and leaving Protestants to fight theirs as best they can; in the reign of Henry VIII. it took a grosser form. Catholics were only hanged, Protestants were burned; Fisher was sent to the gallows, Anne Askew to the stake. And so the new Church was founded. The work begun by one royal profligate was, a hundred and thirty years later, fittingly finished by another. Henry VIII.'s natural successor in ecclesiastical politics is Charles II. The two great pillars of the English political Church are the author of the first 'Act of Supremacy,' and the author of the last 'Act of Uniformity.'"

We have been much struck with the grasp and firmness of Mr. Skeats's delineations of the aspects and bearings of the prominent religious questions of the period; although in some minute particulars we may not be wholly satisfied with the representation. We wish to give illustration of this admirable and very valuable feature of his sketch; and select a couple of pages, which we think will not be found wearisome, on the two questions that originated and long kept alive the greatest internal controversies of the "Reformed" Church.

"The greatest struggles took place on two questions—that of episcopacy and that of the habits, and on both these questions the persecuted had the private sympathies of the men who persecuted them. The doctrine of episcopacy had not then become hardened into an absolute theory. The present theory of the Church of England on this subject was held at that time only by members of the Roman Catholic Church. Cranmer held Wycliffe's doctrine that bishops were not a distinct order. In the 'Necessary Erudition'—a book drawn up by a committee of bishops and clergy, and published by Royal command, as an authoritative exposition of the doctrines of the Church, it is stated that there are only two orders of the Christian ministry,—Presbyters and deacons, and that the episcopal character is included in the former. Archbishops and bishops were declared to be of human appointment only. Whitgift treated the whole question of the form of Church government as a matter of indifference, maintaining, in reply to Cartwright, who advocated the exclusive authority of the Presbyterian system, that Christ had left the external polity of His Church an open question. It was not until near the close of Elizabeth's reign that the theory of Episcopacy which now prevails in the Established Church was even mooted. It was in A.D. 1588, when all the fathers of the Reformation were dead, that Bancroft, then chaplain to Whitgift, first maintained that bishops were an order distinct from Presbyters, or as he called them priests, and were superior to them by Divine law, and that it was heresy to deny the doctrine. Whitgift acutely said that he wished this were true, but could not believe it. A theory so flattering to human vanity was not, however, likely to remain unrecognised by those whose position it would most favourably affect; and accordingly, in another generation, Diocesan Episcopacy was claimed to be of Divine institution, and the only Scriptural form of Church government.

"The Puritans denied not merely the expediency, but the lawfulness, of this form. They preached and wrote against it with the same vigour that they preached and wrote against the 'Popish garments.' The difference between the two parties was not so wide then as it afterwards became, but episcopacy was part of the system established by law, and no mercy was shown to any man who dared to oppose the smallest part of that system.

"It was the same with respect to the habits. Neither the bishops nor the clergy were very zealous for them; they would have given them up as willingly as they would have retained them, but they wore and therefore defended them. Latimer, Ridley, and Cranmer decided them; Jewel could compare them only to actors' dresses; Grindal tried to get them abolished; Parker gloried in not having worn them at his consecration; Sandys, Bishop of Worcester, said that they 'came from hell'; the laity hated them, and, says Whitgift, would 'spit in the faces' of the men who wore them, but they, too, were part of the system established under the Act of Uniformity, and, although Parker himself disapproved of them, he hunted to banishment, to prison, or to death all who openly did the same. The question of the habits has, since that time, undergone a change somewhat similar to that which has come over the question of episcopacy. An 'ultra-ritualist' could not have been met with either in court or church in Queen Elizabeth's days, but in the days of Queen Victoria, Ritualism is a gospel in itself."

We shall not criticise in detail Mr. Skeats's estimate of particular parties and persons:—it will, of course, be supposed that there is some room for partial dissent, and even for plausible dispute with him. We think he has scarcely been as impartial towards the Westminster Assembly as he has been generous to the Quakers; and in other instances we have momentarily felt that the colour of personal opinion flushes up too strongly. Mr. Skeats is, we are persuaded, too earnest in purpose, and too wise, consciously to risk the danger of repelling inquiry, or wounding sensitive taste, or exciting prejudice, by the mere sweep of remark, or keen-edged word, which yet explanation and unfolding could perhaps vindicate; but he will seem to some to be perilously bold in a few of his implications or side-observations. For instance, when he says that, had the lives of the young King Edward and Hooper been prolonged, probably "the Church of England would not have been the daughter only of Tudor pride and lust." Or, when of Whitgift's "Lambeth Articles," and their recall by Elizabeth, he remarks:—"The Queen might, or might not, have

"been a 'hyper-Calvinist.' She was, on the whole, likely to be one. Her Government was based upon the Calvinistic principle of politics. She predestinated sound Churchmen, whatever might be their personal profligacy, to a heaven of place and profit, and Puritans and Anabaptists, whatever might be their personal piety, to human hells." And when it is said of John Robinson that "he was unworthy of himself in his controversy with the Baptists," it may well be that, even if accepting this judgment, both Baptists and Independents should agree to repudiate the implication of the question that follows—"but who has been worthy of himself in that controversy?" We feel that we may touch these small points quite freely, because we can unhesitatingly add, that this commencement of a work so broadly planned, and demanding such various accomplishments, is exceedingly rich in substance, masterly in treatment, and wholly shaped and pervaded by a free and honest spirit.

A commencement of the second chapter is contained in this part:—its subject being "The Revolution to the Comprehension Bill," but we shall wait the completion of this in the forthcoming part.

## BRIEF NOTICES.

*The Use of Organs and other Instruments of Music in Christian Worship indefensible. With Reviews of the Publications of Dean Ramsay, Dr. Robert Lee, and others on the Subject; and some Remarks on the bearing of Recent Innovations.* By JAMES BEGG, D.D., Newington, Edinburgh. (Glasgow and London: M'Phun and Son.) Dr. Begg appears to have inherited his father's strong repugnance to all innovations in religious worship. It is here maintained that the use of various musical instruments in the tabernacle and temple service is no argument for their use, and that of the organ more especially, in the celebration of Christian worship; that their use was abolished when the sacrifices, the incense, &c., of the old ritual were abolished; that we read only of singing in the exercises of worship mentioned in the New Testament; and that only what is commanded, not what is not prohibited, should be permitted in the sacred services of those who acknowledge Christ as the Head of the Church. Copious extracts are made from the writings and sayings of Mr. Froude and Mr. Carlyle in high eulogy of the stern Reformer, John Knox, from which we are to infer that it will not be well in cathedral, kirk, or meeting-house, until his principles prevail over all the modern tendencies to Popery and prelacy. Extracts are also made from Mr. Ruskin's "Lectures on Art" and the "Stones of Venice," in which this authority in all matters of art contrasts the moral and spiritual condition of the Hindoo, in whose country art has free scope and exercise, with those of the Highlander in whose mountains refinement of art is unknown. In this volume the late Dr. Begg's "Treatise on the Use of Organs" is inserted, in one section of which the various arguments in favour of using the organ in the sanctuary are stated, and with more or less success, answered. The substance of the whole book may be thus given:—The organ was not used in public worship in Apostolic times. It is a relic of the old superstition. The services of the sanctuary will be more spiritual, and a mightier power, in proportion as they are more simple and Puritanic.

*Papers read at the Sunday-school Conference held at Liverpool, September, 1865. Also the Introductory Sermons by the Rev. R. W. Forrest, M.A., and the Rev. W. M. Taylor, M.A.* (Liverpool: Evangelical Sunday-school Union.) If we may judge from the papers read, the Liverpool Conference was a successful one. To utilise to the utmost the abundant material supplied for thought and discussion, the sectional plan, as observed in the meetings of scientific associations, was adopted. After the two introductory discourses, the subjects for the consideration of the conference were divided into four sections, in each of which nine papers were, on an average, read, and which are thus classed:—System and Mode of Teaching, Classification and Management, Sunday-school Accessories, Senior Scholars. The sermons and the papers, the product of some thirty-eight different minds, are here given with only so much of condensation as should preserve all the excellencies while omitting immaterial matter. The ardent Sunday-school teacher would find in these pages very much material for meditation and practical suggestion.

*Readings for Mothers' Meetings.* By ANN JANE. (London: Jackson, Walford, and Co.) This volume appeared some years since under the title of "The Mother's Monitor," and had a large sale. It is now issued in a cheaper form. The papers of which it consists are on various subjects, but all most suitable for the persons for whose benefit they were written. They express much tender solicitude and wise counsel, illustrated and pointed by a great number of anecdotes. The authoress was no novice in her work, having been for some years the conductor of the *Mother's Friend*.

*Glimpses of Jesus; or, Christ Exalted in the Affections of His People.* By W. P. BALFERN. Fourth Thousand. (London: Cassell, Petter, and Galpin.) The author of this good little book has plainly had more than "glimpses of Jesus." We should think the Master has "come not to sojourn but abide with him." He is at home

\* A History of the Free Churches of England, from A.D. 1688 to the Present Time. By HERBERT S. SKEATS. London: A. Miall.)

in his subject, and speaks lovingly and with much point and beauty, as out of the fulness of his heart. Each paper is short, and is founded on some incident in the life of our Lord, from "Christ in the manger," to "Jesus in Glory." There are many beautiful hymns and pieces of poetry scattered through the book.

*Voices of Sacred Song for Quiet Hours.* Edited by W. FRAMPTON CUSSELL. (Longman and Co.) This is a second edition enlarged, of a selection from some hundred authors, from the time of Raleigh down to our living poets. It is a book presenting all varieties of human thought, feeling, and experience; and all as viewed "in the light of eternity and in relation to God." The choicest specimens of our devotional poetry will be found here; and so catholic is the collection that we cannot conceive its missing a cordial welcome in any quarter. The subjects of some of the pieces are hardly "sacred" in the proper sense of the term; but for the most part the volume is suited to minister to the enjoyment and improvement of "quiet hours," even when their mood is most spiritual and devout. The arrangement is peculiar; namely, alphabetical, according to the initial of the writers' names.

*The Profits of Panics; showing how Financial Storms arise, who make Money by them, and other Revelations of a City Man.* By the Author of "Bubbles of Finance." (Sampson Low, Son, and Co.) The volume lately published by the author—the contents of which had previously appeared in *All the Year Round*,—was well received by the public, and gave assurance that anything he might write on the phenomena of the "Money Market" and the "Stock Exchange" would be worth attention, and would perhaps throw a little needful light on regions dark and confusing to the uninitiated crowds of small investors. The present little book on "The Profits of Panics" is said to be substantially the record of the observation and experience of the author since January last; and treats of "the rascalities" of which some have already come, and others are still gradually coming, to view, by which ruin has been effected far and near. The whole process of "bearing" is thoroughly exposed; and "financial operations," and the confederacy of adventurous and unscrupulous men to hunt to death certain concerns or companies, by means of working on the fears of the weaker minded public, ought to lose some chances of making future victims, through the influence of this very intelligible account of the game of professional speculators. In the story of "The Arungabad Bank" will be recognised the true narrative of the methods by which was effected the recent overthrow of one of the soundest and most esteemed establishments in the monetary world; and under the head of "Railway Construction" there is the unfolding of the utterly immoral state of things which has permitted some few men, destitute alike of education, social position, and special talent, to make, with unparalleled rapidity, great but precarious fortunes as "contractors," and to thrust themselves into positions implying reputation, even to the extent of obtaining a place in the "august assembly" which is the highest ambition of an English commoner. We so entirely believe the book to be substantially true, that we have no hesitation in commending it to all our readers who may be interested in financial matters.

*Salus: An Allegory.* In Three Parts. By FIOR. (Nisbet and Co.) This is quite an unequalled production, in all our experience, for (unconscious absurdity and well-intentioned impotency. The author calls it a "poem"; and it is also an "allegory." We read—

"he went to see  
A pretty child he often had observed  
Gathering daisies in the field around," &c.

and we are informed in a note that "gathering daisies" is "serving divers lusts and pleasures" (Titus iii. 3). We again read,—

"Poor Coccus loved his nurse, and nurse loved flowers";  
with the interpretations that Coccus is "he that lacketh these [apostolically recounted] things, and is blind (2 Pet. i. 9)," that "nurse" is "the world," and that "flowers" are "wealth and honours." It is a very melancholy exhibition altogether, because, apparently, it is seriously intended; but what else can we say of this?—

"The cold touch on his loins, he started;  
Suddenly started, and winced;  
Shaping the regular movement,  
Sidelong he finched;  
The branch, which had swung like a pendulum,  
Just by a thread;  
Snapped, with the twist, and launched him  
Where impetus led;  
Snapped when the swinger was highest:  
Launched him, beyond recall;  
Just at the moment, when, impetus,  
Lent force to his fall."

The interpretation is, "Pride goeth before destruction, and a haughty spirit before a fall." One might well ask—as has been asked in similar cases before—Has the unfortunate author any friends?

*The Royal Rights of the Lord Jesus.* By WILLIAM LEASK, D.D., Author of "Happy Years at Hand," "The Beauties of the Bible," &c. (London: S. W. Partridge.) With an assured belief and with much fervour of feeling, Dr. Leask sets forth his views upon the claims of Christ to sovereign rule in the earth; and the future fulfilment of those claims. It is maintained that the present condition of the Church in the world, and the probable direct issue of the present state of things, are utterly inconsistent with our Lord's lega-

title as Son of David, with His gracious title as the Seed of Abraham, with His human title as Son of Man, and with His Divine title as Son of God. Dr. Leask holds that the present dispensation of grace, and the Kingdom of Christ, of which so much is prophesied in the Scriptures, are by no means to be considered as one and the same, but that the latter will not begin until after the former has had its course. He believes that there are many signs of the approaching close of this dispensation, but that before its term shall have run out, the full number of the elect will have been saved, who will form the Church of the First-born, in the light of whose Holy City, where they will live and reign with Christ upon the earth, all nations who will afterwards be redeemed will walk. The prophecies of Scripture, it is held, warrant the expectation, which is confirmed by the present confused and portentous state of things both in and out of the Church, that the dispensation of grace will be followed by the rule of Antichrist, when a horror of great darkness will settle down upon all peoples. This rule of the beast the Lord Himself will finally put an end to, and then will His royal rights be universally recognised, the Jews will be restored as a great Christian people to their own land, and, as light-bearers to the dark nations of the earth, they will serve their Master until all kindreds and tribes are gathered into the Kingdom. We cannot say we are converts to the author's views; but the spirit of the book is very loyal to the Master whose rights it endeavours in its own way to maintain.

*The Lord's Portion Stored on the Lord's Day.* A Handbook of Sacred Finance. By JOHN ROSS, Hackney. (London: S. W. Partridge; and W. Freeman, Glasgow: Blackie and Son.) This essay would have appeared some time ago had not the author been requested to act as one of the adjudicators upon the merits of several essays upon the same subject written in competition for prizes. The publication was generously delayed in favour of those essays to which the prizes were awarded. Mr. Ross is so well-known as an apostle of systematic storing and giving that there is no need to say anything upon the character and style of his book on this subject. The practice of the Jewish Church and of the early Christians is shown, and the teaching of both the Old and the New Testaments upon sacred finance are displayed and enforced. Reasons for storing the Lord's portion Sabbatically, and the principles and advantages of so doing, are given in abundance, and with much fervour and force. Objections to the adoption of the plan proposed are stated and answered, and numerous examples are cited of its efficient and happy working. To assist by timely suggestions those who may wish to adopt the plan of systematic giving, several scales are added in an appendix, formed in varying proportions to different incomes.

#### BOOKS RECEIVED.

The Glorious Gospel Unfolded, by Henry Webb (Simpkin and Co.). Mary Constant (Saunders, Otley, and Co.). St. Paul's Epistle to the Galatians, by J. B. Lightfoot, D.D., Second Edition; On the Canon of the New Testament, by B. F. Westcott, B.D., Second Edition (Macmillan and Co.). Poems by Magnolia (A. W. Bennett). Scotland Described (A. Murray). The Altar and the Cross (Longman and Co.). Handbook for the Lakes (J. Murray). Egypt from Alexander to Bonaparte; Our Australian Colonies (Religious Tract Society). Discourses on the Lord's Prayer (Houlston and Wright). God's Love to Man and Man's Love to God, by the Hon. S. R. Maxwell (W. Yapp). Wealth and Welfare, by Jeremiah Gotthelf, 2 Vols. (A. Strahan). Sacred Hours by Living Streams; Next: a Tale of the Early British Christians (E. Stock). The Educator's Guide (Dean and Son). Types from the Scriptures (Darton and Co.). Modern Socialism (Jackson, Walford, and Co.). What shall we do with Tom? (Hamilton and Co.). The True Story of Abraham; The True Story of the Deluge (W. Tegg). On the Church of the New Testament (E. Stock). Ancient Geography (W. Allan).

#### Cleanings.

A good action is never forgotten—by an attorney.  
Can a man with wooden legs be considered a "foot" passenger?

Sweetening one's coffee is generally the first stirring event of the day.

Statistics go to prove that tea is used as a beverage by one-half of the human race.

There are now living in Oxfordshire a sister and two brothers whose united ages are 286.

It is stated that soap manufactured from coal oil is a better remover of dirt than that ordinarily used.

An American journal says that when a cat's tail is pinched between a door and the post, she utters the vowels A E I O U, and finally dwelling on w till released, when the sound terminates on x short.

Another English tenor, Mr. Morgan, who during the last few years has been studying and singing in Italy, is announced as about to return to his native country.

By general consent it has been determined, in future, to describe the Jamaica negro as "a man and a bother," instead of "a man and a brother."—*Fun.*

It is stated that a large quantity of the whiting manufactured at the chalk quarries on the banks of the Thames is exported to America to be returned mixed with flour.

The Ottawas, a partially civilised tribe of Indians, are said to have set aside 20,000 acres of a rich reser-

vation belonging to them in Kansas, for the purpose of erecting a university for the education of Indians.

The last case of indolence is related in one of our exchanges. It is that of a man named John Hole, who was so lazy that, in writing his name, he simply used the letter J., and then punched a hole through the paper.

**STRANGE FOOD.**—The clerk of a parish church in the country made the following announcement to the congregation:—"You are desired to attend a meeting in the vestry, at four o'clock, to considering of the means of 'eating the church, and to digest other matters."

**CHANGE OF PERFORMANCE.**—The American newspapers contain the following announcement:—"Mr. Johnson being unable, owing to indisposition, to play the part of Moses, will, until further notice, gratify the public by his great personation of Pharaoh."

**SPECULATIVE TRADESMEN.**—A Paris tradesman announces that a five-franc gold piece is secreted in one of every hundred sausages exposed for sale in his shop. The demand for sausages is something extraordinary. A perfumer having adopted a similar mode of increasing the sale of soap, was threatened by the sausage-maker with legal proceedings for imitating his invention, but he soon ascertained that he had no ground of action.

**THE PROPHETIC CRAZE.**—A Liverpool gentleman, who has searched the Scriptures diligently, has discovered a prophecy to the effect that England is to be invaded by the Emperor Napoleon during the present year. He has set forth his views in a pamphlet, entitled, "The Invasion of England and Fall of the Emperor Napoleon, as predicted by the Prophet Ezekiel."

Speech is often barren; but silence also does not necessarily brood over a full nest. You still fowl, blinking at you without remark, may all the while be sitting on one addled nest-egg, and when it takes to cackling will have nothing to talk of but that addled delusion.—*Felix Holt.*

**AMERICAN JOURNALISM.**—The *Wilmington* (North Carolina) *Despatch*, thus curses Mr. Stanton:—"When his mortal career ends, he will hasten below to receive the avenging tortures which have been prepared for him in the infuriated hell to which he is surely destined, where the crackling flames are leaping and licking their tongues in joyous anticipation of his arrival. May a just God hasten his departure hence, hasten his approach there, where at last in some small degree the evil he has done may be properly punished."

**MR. LAYARD SOLD FOR 10L.**—At a recent meeting of the Archaeological Society in London, Mr. Layard said that upon the east of Jordan there were very curious remains, and he had an opportunity of judging, because once he had visited that district under somewhat peculiar circumstances. A friendly sheik undertook to find him a guide, and introduced him to a second sheik, who allowed him to join his party. In a short time he (Mr. Layard) found that he, as a rich Englishman and good object of plunder, had been sold to the second sheik for the sum of 10L in English money. His lord and master attempted to get a ransom for him at Jerusalem, but nobody would pay it, till finally the sheik, tired of feeding him for nothing, very kindly let him go.

**AMERICAN LADIES.**—The *Round Table* published, some weeks ago, a statement that drunkenness was very common amongst American ladies belonging to "the best circles," that it was not unusual for them to appear drunk on Broadway, and that arrangements existed at the hotels and confectioners by which respectable female tipplers could obtain liquor secretly from the waiters, and have it charged in their bills as "extra lunches," or some other harmless luxury. The story was so very absurd that we believe nobody with much to do took the trouble of either noticing or refuting it. It has, however, been copied in England, and is now going the rounds of the press in that country. It may be readily imagined that it will not contribute much to the comfort of American ladies travelling in Europe, or to the consideration which they will receive in society, and we cannot help regretting that any American journal, laying claim to respectability, should have even for that darling object of newspaper ambition, the production of "a sensation," put such stuff into circulation. The business of blackening the character of our own wives and sisters is hardly one which a respectable journalist ought to take up. We need scarcely say that no American lady has ever been seen drunk in Broadway or any other street, and that the arrangements by which, according to the *Round Table*, they surreptitiously procure brandy at hotels and restaurants, exist only in the imagination of the moralist who so terribly scourges our corrupt society in the columns of that journal.—*New York Nation.*

**THE BATTLEFIELD OF SADOWA.**—A correspondent of the *Record*, who has recently visited the battlefield of Koniggratz, after describing its present appearance, says that two things particularly attracted his notice:—"1. The immense extent of the battlefield. From right to left of the Prussian attack the distance could not have been less than nine miles (great gaps, indeed, occurring between the centre and the wings), whilst half that distance must have intervened between the centres of the respective armies. And, 2. The order into which everything has been brought in so short a time, and the few traces of the battle that are now to be seen. With the exception of the accoutrements that lie here and there, and the graves, marked by their scattered crosses, that are observed at a few points, there is nothing to remind one of the terrible carnage that took place. Green crops are already springing up where the former ones had been trodden down and destroyed, and the

ploughman whistles on his way as he drives his team a-field. I had been warned not to visit the locality because of the prevalent malaria, but I found nothing of the kind, nor was there any sickness, as far as I learned, in the neighbourhood. In the villages, indeed, you see the houses that have been destroyed or injured, but even these are much fewer than I had expected; in Lips only three, in Oblum five, were burnt, and in most cases, where the injury was slight, it has been already repaired. The saddest result to the inhabitants of the villages was the destruction of the crops, which constituted their only means of support. The greatest distress (fortunately the population is but small) prevails in consequence, and must continue till next harvest is gathered in."

**AN AUSTRALIAN JOKE.**—We take the following from the *Hamilton Spectator*:—"Every one who has been to Hamilton must have been acquainted with the name, if not the person, of Father Farrelly. He was formerly settled at Mount Moriac, and being last week on a visit to that place, he was entertained at dinner by the members of the shire council. In responding to the toast of his health, he told the following story, which, good as it is to read, must have been infinitely better as it fell from the lips of the relator:—"During the time," said Mr. Farrelly, "that the land selection was taking place at Hamilton, there was, as is well known, hardly a lodging to be obtained. Some friends of mine, hearing that I was resident at Hamilton, looked me up, and thus secured a lodging. The next morning there was a succession of knocks at the door, and neighbour after neighbour came, bringing joints of meat, some in tin dishes, some in other dishes. Well, I thought that the neighbours, knowing that I had got visitors, were making me presents, and I felt grateful for them. My servant took them in, and in course of time they were cooked, and placed on the table. I have often heard of tables groaning, but never did I see tables so loaded as on that occasion. However, like good trenchermen, we were not dismayed by this superabundance of the good things of this life, so we went to work, and had just about finished our task when there came a rap at the door, and this was followed by a succession of raps. I took no notice of the occurrence, but suddenly we were startled by a noise in the passage, very much resembling the sound of blows. I immediately went out, and addressing the first intruder, said, "My good woman, what do you mean by making such a noise as this in my house at such a time?" "Shure," said she, "I want my joint." "What do you mean?" "Ah, shure, now don't you try to pitch the blarney with me, now—didn't yer cause that ere sign to be stuck up outside yer door?" I could not make out what this meant, so we put on our hats and went down to the garden fence, to see the cause of all the row. On the fence was suspended a neatly painted signboard, with the words, "Dinners baked here." The sign, it would appear, had been left there by a drunken painter."

## Money Market and Commercial Intelligence.

City, Tuesday Evening.

The Stock Markets, which up to yesterday showed increasing heaviness, were decidedly brighter this morning, in consequence of the brilliant appearance of the weather, and the consequent prospect of a better harvest than has been anticipated. The favourable nature of last Friday's Bank return, and the arrival of large quantities of gold, have materially contributed to this result.

The closing price for Consols is 89½ to 90 for money, and 89½ to 90 for the account.

## Births, Marriages, and Deaths.

### BIRTHS.

**BRIGGS.**—July 2, the wife of the Rev. B. Briggs, Antennarivo, Madagascar, of a daughter.  
**WHITE.**—September 16, at 39, Clifton-gardens, Malda-hill, the wife of Leodham White, Esq., of a daughter.  
**BENNETT.**—September 17, at Broadway, Worcestershire, the wife of the Rev. J. Bennett, of a son.  
**GILFILLAN.**—September 18, at Morefield House, Aberdeen, the wife of the Rev. T. Gilfillan, of a daughter.  
**LANKESTER.**—September 21, at No. 90, Regent's Park-road, N.W., the wife of Arthur Lankester, Esq., of a daughter.  
**TANNER.**—September 24, at Frome, Frome, Mrs. Joseph Tanner, of a daughter.

### MARRIAGES.

**MIRANS-WATSON.**—July 19, at the residence of his father, and by the same, Edward, fifth son of the Rev. James Mirans, of Melbourne, Victoria, to Mary, youngest daughter of the late John Watson, of Earleton, Warwickshire, builder.  
**UNDERWOOD-DAVEY.**—September 18, at Paul's Meeting, Taunton, by the Rev. W. H. Griffith, M.A., the Rev. J. S. Underwood, to Susanna, daughter of the late Joseph Davey, Esq., of Taunton.  
**LANGLEY-NEWBY.**—September 15, at Trinity Congregational Church, Croydon, by the Rev. Samuel Parkinson, Frederick Henry, eldest son of Mr. John Langley, of Newbury, Berks, to Clara, only daughter of Edgar Newby, Esq., of Croydon, Surrey. No cards.  
**MATTHEWS-LEACH.**—September 15, at Marlborough Chapel, by the Rev. H. Keary, Mr. Josiah Garrard Matthews, to Anna, third daughter of the late Mr. George Leach, of Doncaster.  
**TAYLOR-WALTON.**—September 15, at Zion Chapel, Bradford, by the Rev. J. P. Chown, Mr. John Taylor, to Miss Mary Walton, both of Horton.  
**BENNETT-THACKARA.**—September 18, at the Congregational chapel, Henley-on-Thames, by the Rev. James Rowland, Mr. William Bennett, of Stratford-on-Avon, to Miss Thackara, of Henley.  
**ATTENBOROUGH-LANGLEY.**—September 18, at the Congregational church, Uppingham, Rutland, by the Rev. T. B. Attenborough, of Newark, and A. B. Attenborough,

of Sevenoaks, the Rev. Frederick S. Attenborough, of Uckfield, to Marie E., eldest daughter of Mr. John Langley, of Uppingham.

**SKINNER-EVERS.**—September 18, at the Congregational chapel, Stourbridge, by the Rev. James Richards, Mr. John William Skinner, of Painawick Mills, to Ellen, daughter of the late Mr. John Evers, of Stourbridge.

**LINELL-BUDDEN.**—September 18, by Registrar, John Linell, senior, Esq., of Red Stone Wood, Redhill, Surrey, to Mary Anne Budden, second daughter of the late William Budden, Esq., of 17, Crescent, Kensington. No cards.

**GORTON-SNOW.**—September 18, at Onslow Chapel, Brompton, by the minister, the Rev. John Bigwood, assisted by the Rev. Francis Tucker, B.A., of Camden-road Chapel, Arthur, youngest son of I. Gorton, of Holloway, late of Isleworth, to Mary Ann, eldest daughter of N. Snow, of 7, Robert terrace, Chelsea. No cards.

**FORRESTER-HARDY.**—September 19, at the Independent chapel, Bowdon, by the Rev. S. S. Scott, M.A., Mr. Stephen P. M. Forrester, to Anna, daughter of the late Mr. Henry Hardy, Boness. No cards.

**DAVIES-SWINDALLS.**—September 19, at the Congregational chapel, Holywell, by the Rev. H. J. West, William Davies, Esq., of Penymase House, Holywell, to Charlotte, eldest daughter of the late John Swindalls, Esq., of Greenfield Lodge, formerly of Manchester.

**SHARMAN-SMEETON.**—September 20, at the Independent chapel, Welford, Northamptonshire, by the Rev. W. Edwards, William Sharmar, Esq., Bitteswell, Leicestershire, to Eliza, daughter of the late John Smeeton, Esq., of the Woolleys, Naseby, Northamptonshire. No cards.

**THOMSON-DRUMMOND.**—September 20, at St. Andrew's Congregational Chapel, North Shields, by the Rev. Peter Thomson, cousin of the bridegroom, John Thomson, of the Provincial Bank of Ireland, Dublin, to Cochrane Jane, eldest daughter of the Rev. George Drummond, missionary in the Navigators' Islands.

**GEORGE-BURN.**—September 22, at Surbiton, by the Rev. Alex. Mackinnon, Ernest, second son of Mr. John George, of Streatham, to Mary Allan, second daughter of Mr. Robert Burn, of Epsom, Surrey.

**FOSTER-COMPER.**—September 22nd, at the Baptist chapel, East-street, Southampton, Mr. Walter Foster, to Fanny, only daughter of Mr. Edward Comper, Canal Walk, Southampton.

**BOOTHROYD-ASHTON.**—September 25, at the Congregational church, Lewisham High-road, London, by the Rev. William Guest, of Claremont Chapel, assisted by the Rev. B. Waugh, of Newbury, Mr. Samuel Boothroyd, of Southport, to Eliza, widow of the late Mr. Henry Ashton, of Manchester, and second daughter of the late John Low, Esq., of Edmonton.

### DEATHS.

**MORRIS.**—September 8, at Glastonbury, after a few hours' illness, the Rev. John Morris, in the seventy-eighth year of his age. For more than fifty-two years a faithful minister of Jesus Christ. "Blessed are the dead who die in the Lord."

**TENNYSON.**—September 8, at Cheltenham, Septimus Tennyson, Esq., brother of the Poet Laureate, aged fifty-one.

**JONES.**—September 14, at West Felton, Salop, in the twenty-sixth year of her age, Ellen, the beloved wife of John J. Jones, Esq., and third daughter of John Read, Esq., of Queen's-road, Poekham, S.E.

**JENNINGS.**—September 19, at Melrose Villa, Lee, Kent, Ann, the beloved wife of Mr. Samuel Jennings.

**SARGOOD.**—September 20, at No. 2, Endsleigh-street, Tavistock-square, Elizabeth, the beloved wife of Augustine Sargood, Esq., aged fifty-four.

**CURLING.**—September 20, at Denmark-hill, W. Curling, Esq., aged eighty-five.

**GUTTERIDGE.**—September 22, at 25, London-road, Leicester, Mary Ann, the wife of Dr. Gutteridge, aged thirty-one.

**BOUSFIELD.**—September 23, after a long and painful illness, William Bousfield, of St. Thomas-road, Hackney, aged fifty-five.

## Markets.

### CORN EXCHANGE, LONDON, Monday, Sept. 24.

There was a small supply of English wheat to this morning's market, for which an advance of 1s. to 2s. per cwt. was asked from the rates of this day's night; this checked sales, the bids being no more than the extreme rates of that day. Factors were firm, and the stands were not cleared at a late hour. For foreign wheat there was a good demand at 1s. per qr. improvement from Monday last. Grinding barley, beans and peas held firmly, at rather more money. Malting barley brought 2s. per qr. advance. The arrivals of oats for the week being moderate, this article has participated in the general improvement, and there was a fair sale at about 1s. per qr. more money than could be obtained on this day week.

### CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	
Essex and Kent,	s. s.	s. s.	
red, old .. ..	50 to 56	Grey .. ..	83 to 85
Ditto new .. ..	44 51	Maple .. ..	55 58
White, old .. ..	56 62	White .. ..	37 40
new .. ..	50 56	Bollers .. ..	38 40
Foreign red .. ..	48 52	Foreign, white ..	38 40
white .. ..	52 62		
<b>BARLEY—</b>		<b>RYE .. ..</b>	<b>26 28</b>
English malting ..	31 26	<b>OATS—</b>	
Chevalier .. ..	38 42	English feed .. ..	21 26
Distilling .. ..	27 31	potatoes .. ..	26 31
Foreign .. ..	20 27	Booth feed .. ..	23 27
<b>MALT—</b>		potatoes .. ..	26 31
Fale .. ..	54 67	Irish black .. ..	20 25
Chevalier .. ..	64 68	white .. ..	21 26
Brown .. ..	48 53	Foreign feed .. ..	21 25
<b>BEANS—</b>		<b>FLOUR—</b>	
Ticks .. ..	42 44	Town made .. ..	47 50
Harrow .. ..	44 47	Country Marks ..	36 39
Small .. ..	47 51	Norfolk & Suffolk	34 36
Egyptian .. ..	37 41		

**BREAD.**—LONDON, Monday, Sept. 24.—The prices of wheaten bread in the metropolis are from 8d. to 9d.; household ditto, 6½d. to 7½d.

### METROPOLITAN CATTLE MARKET.

**MONDAY, Sept. 24.**—The total imports of foreign stock into London last week amounted to 16,889 head. In the corresponding week in 1865 we received 22,578 head; in 1864, 22,424; in 1863, 17,872; in 1862, 18,477; in 1861, 11,763; in 1860, 8,672; and in 1859, 8,563 head. Although a steamer on passage from Tonnage has foundered at sea with about 360 beasts and 1,000 sheep on board, there was a large supply of foreign stock on offer here to-day, at about average condition. The trade was heavy, at depressed currencies. The arrivals of beasts fresh up from our own grazing districts were on the increase, and mostly of prime quality. The best breeds moved off slowly, at barely stationary prices. Inferior beasts were very dull, and quite 2d. per siba, lower than on Monday last. The general top quotation was 6s. 4d., but some superior oxen realised 6s. 6d. per siba. From Lincolnshire, Leicestershire, and Northamptonshire, we received about 1,300 Short-horns, &c.; from other parts of England, 900 various breeds; from Scotland, 8 Scots and crookes; and from Ireland, 100 oxen and heifers. We were tolerably well supplied with sheep in improved condition. For all breeds the demand was in a sluggish state, and the quotations gave way 4d. per siba.

The best Downs and half-breeds realised 6s. per siba. Calves were in moderate supply and sluggish request, at late rates, viz., from 4s. 6d. to 6s. 6d. per siba. There was a slight improvement in the sale for pigs, and the quotations had an upward tendency.

### Per Siba, to sink the Offal.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beasts.	3	6 to 8	Prime Southdown	5	10 to 6
Second quality ..	4	0 4 6	Lamba .. ..	0	0 0
Prime large oxen ..	4	8 5 0	Lge. coarse calves	4	6 5 0
Prime Scots, &c. ..	5	2 5 4	Prime small ..	5	2 5 6
Coarse inf. sheep ..	3	8 4 0	Large hogs ..	4	0 4 6
Second quality ..	4	2 5 0	Neat sm. porkers.	4	8 5 2
Pr. coarse woolled	5	4 5 8			

Quarter-old store pigs, 30s. to 33s. each. Suckling Calves, 20s. to 23s.

### NEWGATE AND LEADENHALL, Monday, Sept. 24.

These markets are somewhat heavily supplied with each kind of meat. Generally speaking, the trade is heavy, at depressed currencies.

### Per Siba, by the carcass.

s. d.	s. d.	s. d.	s. d.
Inferior beef ..	3 4 to 3 8	Small pork ..	4 8 to 5 2
Middling ditto ..	3 10 4 2	Inf. mutton ..	3 4 to 4 6
Prime large do. ..	4 4 4 6	Middling ditto ..	4 4 to 4 8
Do. small do. ..	4 6 4 8	Prime ditto ..	4 10 5 0
Large pork ..	4 0 4 6	Veal .. ..	4 4 5 4

### COVENT GARDEN MARKET.—LONDON, Saturday, Sept. 22.

Supplies of most things are still well kept up, but owing to the dulness of trade prices are receding, except in the case of sound samples of potatoes, which are dearer than they were last week. Peas consist of Louise Bonne of Jersey, Gratioli, and William's Bon Chretien. Kent cob nuts are now coming in very plentifully. Apples and other hardy fruits, too, are sufficient for the demand. Pine-apples and hot-house grapes are also plentiful. Vegetables continue abundant. Flowers chiefly consist of orchids, asters, calceolarias, pelargoniums, fuchsias, balsams, cockscombs, mignonette, and roses.

**PROVISIONS, Monday, Sept. 24.**—The arrivals last week from Ireland were 1,133 hkins butter and 2,153 bales bacon, and from foreign ports 17,411 casks, &c., butter, and 1,107 bales of bacon. The business transacted in the Irish butter market was brisk for the finest Clonmel, &c., and an advance of 2s. to 4s. per cwt. obtained; other descriptions are without any material change in prices. Foreign meat a good sale; best Dutch 12s. to 12½s., whilst Normandys and Jerseys advanced 2s. to 4s. per cwt. The bacon market remains quiet, the supplies being rather short for the demand.

**POTATOES.**—BOROUGH AND SPITALFIELDS, Monday, Sept. 24.—The accounts respecting the disease are unfavourable. The market is fairly supplied with potatoes, the transactions in which have been to a fair extent, at about late quotations. There were no foreign arrivals. Regents, 60s. to 100s.; Rocks, 50s. to 70s. per ton.

**BOROUGH HOP MARKET, Monday, Sept. 24.**—Our market is not brisk at present, and prices have declined, although the reports from the plantations have been so unfavourable during the past week, the yield in every instance falling short of the estimates formed by the best judges, in some cases to the extent of one-fourth and in others one-third of the anticipated produce; the result of which will be to reduce our crop to below half of last year's. Mould and lice have increased in Mid and East Kent, and the quality of the hops coming from these districts must be exceedingly poor. Our present currency is as follows:—Mid and East Kent, 135s. to 231s.; Weald of Kent, 155s. to 168s.; Sussex, 120s. to 175s.; Yearlings, 90s. to 140s.; Farnham and Country, 160s. to 235s. Accounts from Belgium are not so good as last week. New York advices to the 7th inst. confirm previous reports of the extraordinary increase of mould and lice in the various hop sections. The imports of foreign hops into London last week consisted of 3 bales from Ostend, 49 Boulogne, 86 Rotterdam, 8 Hamburg, and 12 Bremen.

**SEED, Monday, Sept. 24.**—The inquiry for red seed continues brisk, and holders require higher rates; at present buyers will not give further advances. The trade remains firm at last week's rates. In white seed there is nothing passing. Sellers of trefol ask higher values.

**OIL, Monday, Sept. 24.**—Linseed oil is quieter, at 41s. 6d. per cwt. on the spot. Rape oil is steady, at late rates. The demand for other oils rules quiet, at out quotations. Turpentine is in limited request, at 37s. per cwt. for spirits on the spot.

**TALLOW.—LONDON, Monday, Sept. 24.**—The tallow trade is steady to-day, without material change in prices. F.Y.O. is quoted at 45s. 6d. per cwt. on the spot. Town tallow commands 45s. 3d. net cash. Rough fat is now selling at 2s. 4d. per siba.

**COALS, Monday, Sept. 24.**—Factors had to submit to a general reduction of 6d. per ton, with a slow sale. Hetton's, 22s.; Kelloe, 22s.; East Hartlepool, 21s. 9d.; Byron, 21s.; James', 19s. 6d.; Hetton Lyons, 20s. 6d.; Hartley's, 18s. 3d.; Tanfield, 15s. 6d. Fresh ships, 28; screw steamers, 23; 4 left from last day; at sea, 25.

**WOOL, Monday, Sept. 24.**—Since our last report only a limited business has been transacted in home-grown wool. On the whole, however, prices have been well supported. The demand for export is trifling, although the stocks held on the continent are limited.

### BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Sept. 19.

### ISSUE DEPARTMENT.

Notes issued .. ..	£30,158,035	Government Debt	£11,015,100
		Other Securities ..	3,984,900
		Gold Coin & Bullion	15,158,035
	£30,158,035		£30,158,035

### BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities (inc. dead weight annuity)	£11,711,723
Reserve .. ..	£4,100,105	Other securities ..	22,123,554
Public Deposits ..	5,551,717	Notes .. ..	6,841,335
Other Deposits ..	16,921,755	Gold & Silver Coin	1,005,481
Seven Day and other			
Bills .. ..	615,516		
	£41,742,093		£41,742,093

Sept. 20, 1866.

W. MILLER, Chief Cashier.

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